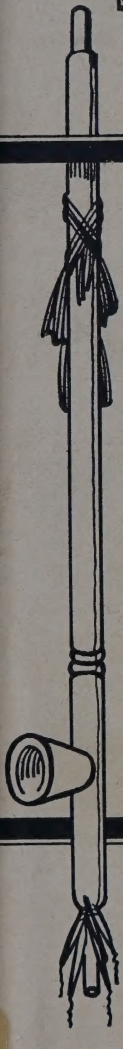
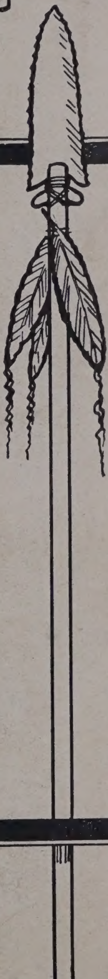
FAMOUS AMERICAN INDIANS





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1535-1923

Two hundred sixty-nine pages of authentic history, with eighty-six illustrations, covering the exciting lives of over 250 individuals.

INCLUDING

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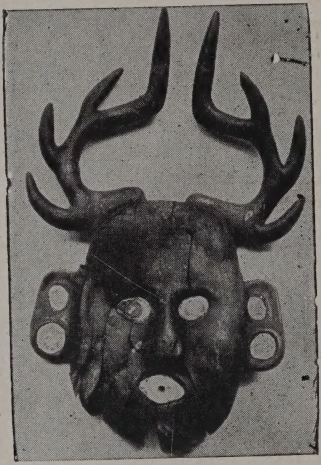
Daring Warriors
Prophets
Half Breeds
Scouts
Indian Women

Their bones may dry
On a scaffold high
Or mold in a lonely mound
But their spirits roam
In a place best known
As their Happy Hunting Ground.

—Groves.

FAMOUS AMERICAN INDIANS



PREHISTORIC INDIAN MASK
From the Great Temple Mound
Spiro, Oklahoma

FAMOUS AMERICAN INDIANS

A history covering the exciting lives of famous American Indians, including mighty war chiefs, prophets, warriors, women, half-breeds and scouts, from their first contact with white man, to and including the leaders of the last organized resistance against the government of the United States.

Compiled and Arranged
by
G. I. GROVES

CHICAGO, ILLINOIS **U.S.A.**

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PREFACE

The origin of the American Indian has been the topic of many unsettled discussions, and many articles have been written on the subject. A student of Ethnology will form his own opinion.

From my study of the matter, I believe the red man of North America is the result of a mixture of several races coming to America from many directions, and long before the Christian era.

It is obvious that the Siberian-Eskimo influence predominated both physically, and in cultural habits. This may be one reason why the Indians failed to discover the full use of the wheel. In the far North, the wheel is of very little value, except when used as a spindlewhorl in drilling.

That the Eskimo tribes of Siberia, and Northern Alaska travel back and forth, and speak the same language is proof enough of relation from the North West.

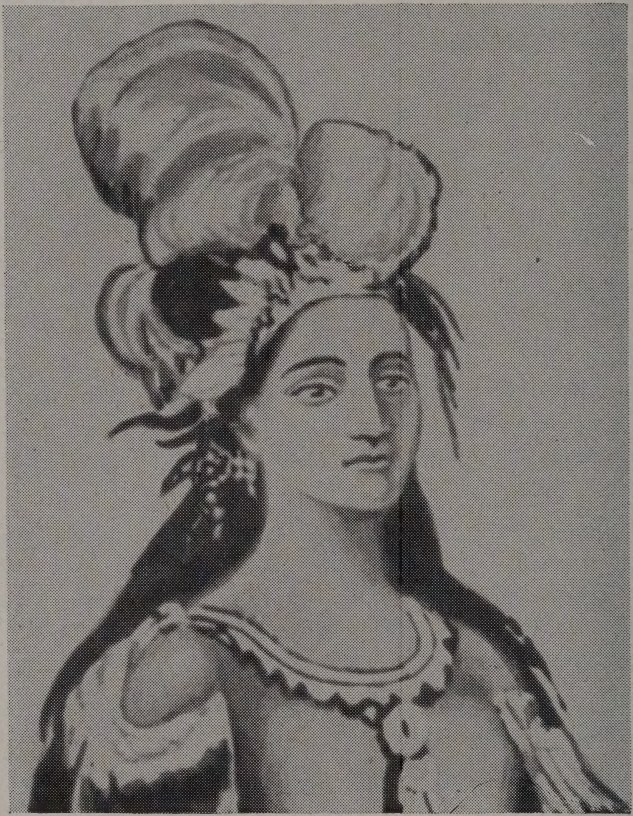
In the North East, the Norsemen have always been a seafaring people, and it seems possible that expeditions long before Eric the Red, may have landed in the North East, and never returned.

In the South, both East and West, land bridges may have existed, or chains of islands permitted travel by canoe. Volcanic action causes islands to rise and fall, and ocean currents to change. A few thousand years back, the earth's surface might have presented a map that we would not recognize today.

Such geological changes in the past, no doubt hold the secret of the original peopling of America.

The only source of history we have of the American Indian prior to the discovery of America comes from their graves. From mounds and tombs, the archaeologists piece together such facts as they may find. The tools, and objects, they left behind indicate a high degree of skill in the art of chipping, sculpture, grinding, and drilling. A number of interesting specimens from prehistoric collections are shown at intervals throughout this volume.

The history and illustrations presented, have been collected from various sources; consolidated, and assembled in one volume as a tribute to the American Indian. Due credit is extended to the American Bureau of Ethnology for the information furnished.



COFACHIQUI

COFACHIQUI

Beautiful Princess that ruled several tribes of Creeks from about 1535 to 1560 in what is now Southeastern Georgia.

Her first contact with Europeans was when De Soto and his Spaniards appeared before her village in 1540. Her people were astounded at the noise of their guns, and awed at the sight of their horses.

Cofachiqui received De Soto with all the hospitality and pomp a primitve mind could conceive, lavished gifts upon his soldiers and presented De Soto with a string of pearls as large as hazel nuts that coiled three times around her neck and dropped to her waist. She ordered half the village turned over for the use of his men, and gave half of her own residence to De Soto.

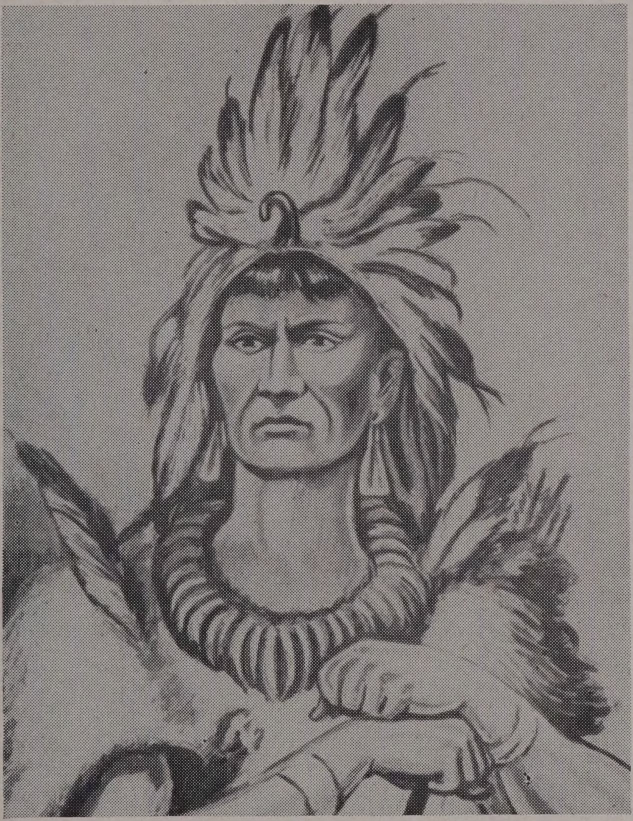
When De Soto described silver and gold, she assured him that it was plentiful in the vicinity, but to the disappointment of the Spaniards she produced only mica and copper. Much humiliated at her failure to please them she ordered that they be given an additional quantity of pearls.

Eventually, as their presence became a burden, the Spaniards were told that gold and silver was to be found in quantities farther west. This was in hopes that they might move on. However, after accepting her hospitality for weeks and accepting many valuable gifts, the Spaniards proceeded to plunder the village and on leaving forced Cofachiqui and a number of maidens to accompany them on their march west. After several weeks she escaped and returned to her people, although De Soto made a determined effort to re-capture her.

TASCALUSA

A powerful chief, apparently of the ancient Alibamu tribe, who commanded the Indians against the Spaniards of De Soto's army in the battle of Mabila, Oct. 18, 1540, described by the historian Bancroft as probably the greatest Indian battle ever fought within the United States. The name signifies 'Black Warrior.' It occurs also as Taszaluza, Tascaluca, Tastaluca, and Tuscaluca, and is perpetuated in Black Warrior river and Tuscaloosa town, Alabama. He is described by the historians of the expedition, at his first meeting with De Soto, as very tall and strongly built, symmetrical and handsome in appearance, with an air of haughty dignity, seated upon a raised platform with his son beside him and his principal men around, one of whom held erect a sort of banner of deerskin curiously painted. His head was covered with a turban in the fashion of the Gulf tribes, and over his shoulders was thrown a feather mantle which reached to his feet. He looked on with contempt at the equestrian exercises with which the Spaniards strove to impress him, and gave unwilling ear to their demands for burden carriers and provisions, but when threatened by De Soto replied that he would send messengers ahead to his principal town of Mabila to order all to be prepared. Instead of this, however, he instructed the messengers to call in all the fighting men of his tribe to Mabila, a stockaded town apparently on lower Alabama river, to attack the Spaniards. On the arrival of the advance guard of the Spaniards they unloaded their baggage in the public square, the Indians being apparently friendly and receiving them with a dance of welcome; but while this was going on some of the soldiers noticed them concealing bundles of bows and arrows under branches of trees, and on entering one of the houses the upper platforms near the roof were found filled with armed warriors. De Soto, on being warned, at once made preparations for defense and sent for the chief, who refused to come. An attempt to seize him precipitated the battle, in which the Spaniards were at first driven out of the town, followed by the Indians, who had freed the Indian burden carriers of the

Spaniards from their chains and given them bows and arrows to use against the white men. In the open country outside the town the Spaniards were able to use their cavalry, and although the Indians desperately opposed their naked bodies, with bow and arrow, to the swords, long lances, and iron armor of the Spanish horsemen for a whole day, the town was at last set on fire and those who were not cut down outside were driven back into the flames. Men, women, and children fought, and many deliberately committed suicide when they saw that the day was lost. Of about 580 Spaniards engaged some 20 were killed outright, and 150 wounded, despite their



TASCALUSA

horses and protective armor, besides which they lost a number of horses, all their baggage, and some 200 pounds of pearls. De Soto himself was wounded and his nephew was among the killed. The lowest estimate of the Indian loss was 2500 men, women, and children killed. The fate of Tascalusa was never known, but the body of his son was found thrust through with a lance.

TURK

A nickname given by the members of Coronado's expedition in 1540-42 to a native of the province of Harahey (identified with the Pawnee country), because of his peculiar head-dress. The Turk, who was a "slave" at Pecos pueblo (Cicuye), New Mexico, probably first because of a desire to return to his people, later at the instigation of the Pueblos who had suffered atrocities at the hands of the Spaniards, represented to Coronado that in Quivira, and especially in Harahey and "the Guaes," there was much gold, which he called **acochis.** Fired with enthusiasm at what the Indian had told him, Coronado started with his army from Tiguex on the Rio Grande the following spring (1541), guided by the Turk and accompanied by a Quivira Indian named Ysopete. After wandering for some time on the Staked plains of East New Mexico and West Texas, Coronado became convinced that the Turk was trying to lead the army astray, whereon he put him in irons, sent back to the Rio Grande the main body of his force, placed himself under the guidance of Ysopete, and in 42 days of northward journeying reached the country of Quivira, in the present Kansas. Traversing the length of this province, Coronado, after the middle of August, reached Kansas river, whence he summoned Tatarrax, chief of Harahey, which lay next beyond. Regardless of the presence of Tatarrax with 200 warriors of the tribe to which the Turk belonged, and whom the latter endeavored to set against the Spanish force of 30 men, the treacherous guide was strangled to death, and Coronado prepared for his return journey.

HIAWATHA

A name and a title of a chieftainship hereditary in the Tortoise clan of the Mohawk tribe; it is the second on the roll of federal chieftainships of the Iroquois confederation. The first known person to bear the name was a noted reformer, statesman, legislator, and magician, justly celebrated as one of the founders of the League of the Iroquois, the Confederation of Five Nations. Tradition makes him a prophet also. He probably flourished about 1570, A.D., and was the disciple and active coadjutor of Dekanawida. These two sought to bring about reforms which had for their object the ending of all strife, murder, and war, and the promotion of universal peace and well-being. Of these one was the regulation to abolish the wasting evils of intratribal blood-feud by fixing a more or less arbitrary price—10 strings of wampum, a cubit in length—as the value of a human life. It was decreed that the murderer or his kin or family must offer to pay the bereaved family not only for the dead person, but also for the life of the murderer who by his sinister act had forfeited his life to them, and that therefore 20 strings of wampum should be the legal tender to the bereaved family for the settlement of the homicide of a co-tribesman. By birth Hiawatha was probably a Mohawk, but he began the work of reform among the Onondaga, where he encountered bitter opposition from one of their most crafty and remorseless tyrants, Wathatotarho. After three fruitless attempts to unfold his scheme of reform in council, being thwarted by the craft of his formidable antagonist (who for revenge destroyed his opponent's daughters), Hiawatha left the Onondaga and, exiling himself, sought the aid of the Mohawk and other tribes. But, meeting with little success among the former, he continued his mission to the Oneida, who willingly assented to his plans on condition that the Mohawk should do the same. The Mohawk, the Cayuga, and the Oneida finally formed a tentative union for the purpose of persuading the Onondaga to adopt the plan of confederation, and the latter accepted it on condition that the Seneca should also be included. A portion of the Seneca finally joined the confederation, whereon the

Onondaga, through Wathatotarho, accepted the proposed union. As the Onondaga chieftain was regarded as a great sorcerer, it was inferred that in this matter he had been overcome by superior magic power exercised by Hiawatha and Dekanawida, for they had brought Wathatotarho under the dominion of law and convention for the common welfare. Hence in time the character of Hiawatha became enveloped in mystery, and he was reputed to have done things which properly belong to some of the chief gods of the Iroquois. In this mystified form he became the central figure of a cycle of interrelated legends. Longfellow has made the name of Hiawatha everywhere familiar, but not so the character of the great reformer. Schoolcraft, in his Algic Researches, embodied a large number of legends relating to Chippewa gods and demigods, and, while compiling his Notes on the Iroquois, J. V. H. Clark communicated to him this cycle of mythic legends misapplied to Hiawatha. Charmed with the poetic setting of these tales, Schoolcraft confused Hiawatha with Manabozho, a Chippewa deity, and it is to these two collections of mythic and legendary lore that the English language owes the charming poem of Longfellow, in which there is not a single fact or fiction relating to the great Iroquoian reformer and statesman.

MINNEHAHA

The heroine in Henry Wadsworth Longfellow's **Song of Hiawatha.** Her father, home, and nationality are given in the lines—

At the doorway of his wigwam
Sat the Ancient Arrow-maker,
In the land of the Dacotahs,
Making arrow heads of jasper,
Arrow heads of chalcedony.
At his side, in all her beauty,
Sat the lovely Minnehaha,
Sat his daughter, Laughing Water.

POWHATAN

The ruling chief and practically the founder of the Powhatan confederacy in Virginia at the period of the first English settlement. His proper name was Wahunsonacock, but he was commonly known as Powhatan from one of his favorite residences at the falls of James river (Richmond). According to Smith, of some 30 cognate tribes subject to his rule in 1607, all but six were his own conquests. At the time of the coming of the English, Powhatan is represented to have been about 60 years of age, of dignified bearing, and reserved and stern disposition. His first attitude toward the whites was friendly although suspicious, but he soon became embittered by the exactions of the newcomers. On the treacherous seizure of his favorite daughter, Pocahontas, in 1613, he became openly hostile, but was happily converted for the time through her marriage to Rolfe. He died in 1618, leaving the succession to his brother, Opitchapan, who, however, was soon superseded by a younger brother, the noted Opechancanough.

OPECHANCANOUGH

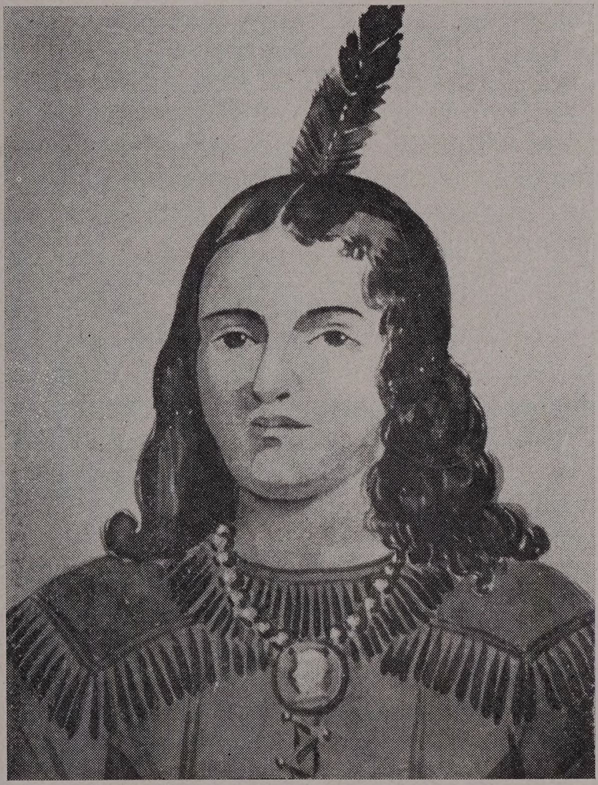
A Powhatan chief, born about 1545, died in 1644. He captured Capt. John Smith shortly after the arrival of the latter in Virginia, and took him to his brother, the head-chief Powhatan. Some time after his release, Smith, in order to change the temper of the Indians, who jeered at the starving Englishmen and refused to sell them food, went with a band of his men to Opechancanough's camp under pretense of buying corn, seized the chief by the hair, and at the point of a pistol marched him off a prisoner. The Pamunkey brought boat-loads of provisions to ransom their chief, who thereafter entertained more respect and deeper hatred for the English. While Powhatan lived Opechancanough was held in restraint, but after his brother's death in 1618 he became the dominant leader of the nation, although his other brother, Opitchapan, was the nominal head-chief. He plotted the destruction of the colony so secretly that only one Indian, the Christian Chanco, revealed the conspiracy, but too late to save the people of Jamestown, who at a sudden signal were massacred, March 22, 1622, by the natives deemed to be entirely friendly. In the period of intermittent hostilities that followed, duplicity and treachery marked the actions of both whites and Indians. In the last year of his life, Opechancanough, taking advantage of the dissensions of the English, planned their extermination. The aged chief was borne into battle on a litter when the Powhatan, on April 18, 1644, fell upon the settlements and massacred 300 persons, then as suddenly desisted and fled far from the colony, frightened perhaps by some omen. Opechancanough was taken prisoner to Jamestown, where one of his guards treacherously shot him, inflicting a wound of which he subsequently died.

POCAHONTAS

The daughter of Powhatan, chief of a group of Virginian tribes, 1595-1617. Her real name was Matoaka. The sole Algonquian root from which the name can be derived is **metaw,** 'to play,' 'to amuse one's self;' whence **Metawake,** 'she uses (something) to play with,' or 'she amuses herself playing with (something).' It was undoubtedly to her innate fondness for playthings, play, and frolicsome amusement that was due the name given her by her parents, as well as the expression "Pokahantes" used by her father when speaking of her.

By reason of the alleged romance of her life, Pocahontas is one of the most famous of American women. Her father's "dearest daughter," a mere girl at the time, she is said to have saved Capt. John Smith from a cruel and ignominious death at the hands of Powhatan's people, whose prisoner he then was; and she is credited with enabling many other Englishmen to escape the wrath and vengeance of her tribespeople. What the truth is about some of her alleged exploits can never be known; some writers have even doubted the episode with Capt. Smith.

After the departure of Smith for England in 1609, faith was not kept with the Indians as promised, and Pocahontas, by the aid of a treacherous chief, was decoyed on board the ship of Capt. Argall in the Potomac, carried off to Jamestown (1612), and afterward taken to Werawocomoco, Powhatan's chief place of residence, where a sort of peace was effected and the ransom of Pocahontas agreed upon. While among the Englishmen, however, Pocahontas had become acquainted with John Rolfe, "an honest gentleman, and of good behaviour." These two fell in love, an event which turned out to the satisfaction of everybody, and in April, 1613, they were duly married, Pocahontas having been previously converted to Chris-



POCAHONTAS

tianity and baptized under the name of "the Lady Rebecca." This alliance was of great advantage to the colonists, for Powhatan kept peace with them until his death. In 1616, Mr. and Mrs. Rolfe, with her brother-in-law Uttamatomac and several other Indians, accompanied Sir Thomas Daleto England, where, owing to the prevalent misunderstanding of those times concerning the character and government of the American tribes, Mrs. Rolfe was received as a "princess." In March, 1617, while on board ship at Gravesend ready to start for America with her husband, she fell ill of smallpox, and died about the 22nd year of her life. In July, 1907, a skeleton, believed to be the remains of Pocahontas, was unearthed within the site of Gravesend parish church. She left behind her one son, Thomas Rolfe, who was educated by his uncle, Henry Rolfe, in England. Thomas Rolfe afterward went to Virginia where he acquired wealth and distinction, leaving at his death an only daughter, from whom was descended, on the mother's side, John Randolph of Roanoke (1773-1833). Other distinguished Virginians are also said to claim descent from Pocahontas. She was called Pocahontas, Capt. John Smith says, "because that the savages did think that, did we know her real name, we should have the power of casting an evil eye upon her."

OLOTARACA

A young chief who led the Indian force which accompanied De Gourges in the destruction of the Spanish forts at the mouth of St. John river, Florida, in 1568, and distinguished himself by being the first man to scale the breastwork, killing the gunner who had fired on the advancing French. He was the nephew of the chief of the Saturiba (Satourioua) tribe, which held lower St. John river and had welcomed the French under Ribaut in 1562 and Laudonniere in 1564. The name occurs also as Olotoraca, Olotacara, Otocara, etc., and according to Gatschet the proper form is Hola'taraca, **hola'ta** being the title for a subchief in the Timucua language.

MENATONON

A chief, in 1585-86, of the Chowanoc, an Algonquian tribe formerly living in northeast North Carolina, but now extinct. He was prominent during the time that Ralph Layne was in charge of the party sent out by Sir Walter Raleigh to establish a colony, and was one of the chiefs from whom Layne obtained most of his information regarding the country visited, Menatonon being made a prisoner a few days for the purpose. This knowledge of the new country is included in the report sent to Raleigh. According to Layne (Hakluyt, Voy., III, 312, 1810), Menatonon was lame, but for a savage was very grave and wise, and well acquainted not only with his own territory but with the surrounding regions and their productions. It is probable that he died soon after Layne's visit, as John White, who was in the country two years later, mentions his wife and child as belonging to Croatan, but says nothing of him.

GRANGANAMEO

A son of Ensenore and brother of Wingina, chiefs of Wingandacoa (Secotan), North Carolina, and leading man of the tribe in 1585. He is noted chiefly for the friendly aid shown by him to Amidas and Barlow and to Grenville and the accompanying English sent out by Sir Walter Raleigh in the year named. His residence was on Roanoke Island. As Wingina was confined to his house by a wound when Amidas and Barlow arrived, Granganameo, as acting sachem, received the adventurers kindly and, according to the account given by them, sent them "commonly every day" deer, rabbits, fish, and sometimes various fruits and vegetables. Unfortunately for the English colonists he died before a year expired.

SASSACUS

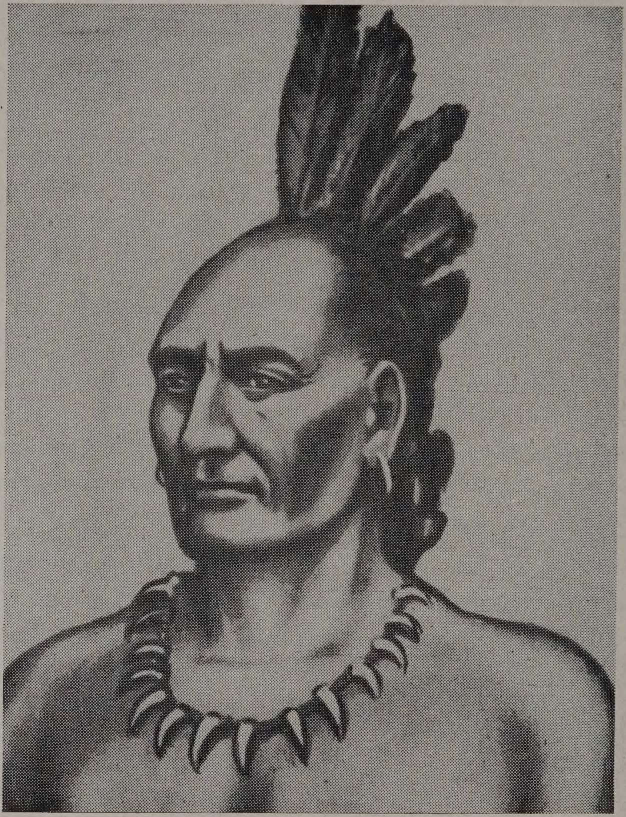
The noted and last chief of the Pequot tribe while yet in their integrity; born near Groton, Connecticut, about 1560, killed by the Mohawk in New York, June, 1637. He was the son and successor of Wopigwooit, the first chief of the tribe with whom the whites had come in contact, who was killed by the Dutch, about 1632, at or near the site of Hartford, Connecticut, then the principal Pequot settlement. Soon after assuming the chiefship, in Oct., 1634, Sassacus sent an emissary to the governor of the Massachusetts Bay colony to ask for a treaty of friendship, offering as an inducement to surrender all the rights of the Pequot to the lands they had conquered, provided the colonists would settle a plantation among his people, an offer which he must have known he could not carry out, and perhaps had no intention of trying to fulfill, as he nourished bitter enmity toward the whites. This proposal had the effect of turning against him Uncas, the Mohegan chief, who was related to him by both blood and marriage. The domain of the Pequot during Sassacus' chiefship extended from Narragansett bay to Hudson river, including the larger part of Long Island, and it is said that at the height of his prosperity no fewer than 26 sachems were subordinate to him. Because of his depredations, especially on the neighboring tribes, the colonists decided in 1636 to make war on the Pequot. The name of Sassacus had inspired such terror among the surrounding tribes that the Indian allies of the whites could not believe the latter would dare to make a direct attack on the stronghold of this wily chief. The war was soon ended, and Sassacus, having suffered defeat and the loss of a large portion of his people, fled with 20 or 30 of his warriors to the Mohawk country. Even here he found no safety, for before the close of 1637 his scalp and those of his brother and five other Pequot chiefs were sent to the governor of Massachusetts by the Mohawk. As Sassacus had carried with him in his flight a large quantity of wampum, a desire on the part of the Mohawk to possess this treasure may have led to the death of himself and his followers. Sassacus was spoken of by the commissioners in 1647 as "the malignant, furious Piquot," while, on the other hand, De Forest styles him "a renowned warrior and a noble and high-spirited man."

CANONICUS

A chief of the Narragansett, who died in 1647, aged perhaps 80 years. Although in 1622 he sent to the people of Plymouth the customary Indian challenge to war, he early sought the friendship of the English. It was into the country of Canonicus that Roger Williams went, and from him he received the title to the land he afterward held. Canonicus was at war against the Wampanoag until in 1635, when the dispute was settled through the efforts of Williams. He never fully trusted the English, nor they him. Durfee, in his poem "What cheer?" calls Canonicus "cautious, wise, and old," and Roger Williams styles him a "prudent and peaceable prince." He is highly praised in John Lathrop's poem "The Speech of Canonicus," published at Boston in 1802.

HOBOMOK

A chief of the Wampanoag who was the life-long friend of the English, from the time he met them at Plymouth in 1621. He helped to strengthen the friendship of Massassoit for the colonists, but, unlike Massassoit, he became a Christian, and died, before 1642, as a member of the English settlement at Plymouth. He was of great service to the English in warning them of Indian conspiracies. He was present at some of the battles in which Standish performed valorous deeds, but was not an active participant.



SQUANTO

A Wampanoag. Personal guide of Captain Miles Standish in exploring the Boston Harbor in 1621, who is said to have been the only person in Patuxet that escaped the plague of 1619. He was a friend of the English, and did them much service besides acting as interpreter and guide, though he seems to have been also at one time the agent or spy of Caunbitant, sachem of Mattapoisett. He died at Chatham in 1622.

ASPINET

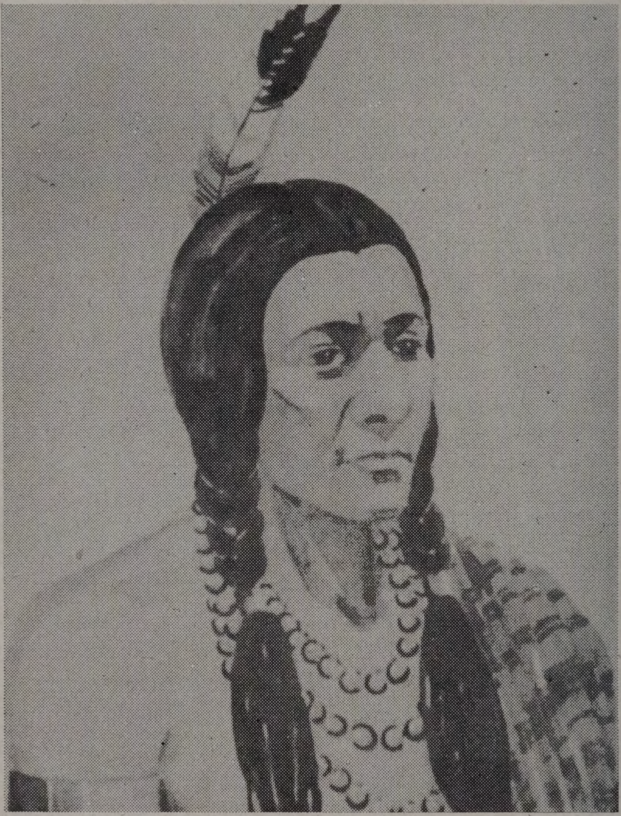
A sachem of Nauset on Cape Cod, Massachusetts. He was known to the Plymouth colonists as early as 1621, and is noted chiefly for his unwavering friendship for the English. He kindly treated and returned to his parents a white boy who had lost his way in the woods and was found by some of Aspinet's people. In the winter of 1622, when Thomas Weston's men saw famine staring them in the face, and the Plymouth people were but little better off, Aspinet and his people came to their relief with corn and beans. It was his firm stand in favor of peace with the colonists, and his self-restraint when provoked almost beyond forbearance by Standish's hasty temper, that preserved the friendly relations of the surrounding Indians with the Plymouth colony during its early years. He was, however, finally driven into the swamps by threats of attacks by the English, and died in his unhealthful hiding place probably in 1623.

NAMONTACK

A trusted Powhatan Indian whom Powhatan gave to Capt. Newport in 1608 in return for the English boy, Thomas Savage, left with the former for the purpose of gaining knowledge of the language, manners, customs, and geography of tidewater Virginia. Namontack was of shrewd and subtle character, and proved of service to the English in preventing attack and in obtaining needed corn. He was subsequently sent to England, and on the way back, in 1610, was murdered in the Burmudas by an Indian companion.

EPANOW

One of the first Indians to be taken across the Atlantic by the English from New England—a member of the party forcibly taken from Marthas Vineyard, Mass., by Capt. Harlow in 1611. He was shown in England as a wonder, and managed to escape from the English on the return voyage by pretending to pilot them to a gold mine. In 1619 he was at the island of Capoge, near Cape Cod, and in that year a body of Indians under his guidance attacked Capt. Dormer's men while attempting to land on Marthas Vineyard. Epanow is spoken of as artful and daring. He may be the same as Apannow, a signer of the Plymouth treaty of 1621.



MASSASSOIT

('Great Chief,' 'Yellow Feather'). A principal chief of the Wampanoag of the region about Bristol, R. I., who was introduced by Samoset to the Puritans at Plymouth in 1621. He was preeminently the friend of the English. Drake says of him: "He was a chief renowned more in peace than war, and was, as long as he lived, a friend to the English, notwithstanding they committed repeated usurpations upon his lands and liberties." He had met other English voyagers before the advent of the Puritans. While ill in 1623 he was well treated by the English. In 1632 he had a brief dispute with the Narragansett under Canonicus, and in 1649 he sold the site of Duxbury to the English. His death took place in 1662. Of his sons, one, Metacomet, became famous as King Philip, the leading spirit in a long struggle against the English.

SAMOSET

('He who walks over much,'—Gerard). A native and sagamore of Pemaquid, and the original proprietor of the site of Bristol, Maine. It is stated that he appeared among the Pilgrims soon after their landing in 1620 and greeted them with the words "Welcome, Englishmen!"—showing that he was more or less acquainted with their language—and informed them that he was a sagamore of Moratiggon. As he had been in the Cape Cod country for eight months, it is probable that he went thither with Capt. Dermer, who left Monhegan for Cape Cod a few months previous to the date mentioned. Samoset introduced the Pilgrims to Massassoit, with whom it seems he was in friendly relation at that time. Moved to pity by his apparent destitution, the Pilgrims gave him "a horseman's coat" and also "strong water and biskit and butter, and cheese and pudding, and a piece of a mallard." Samoset repaid this kindness by the services he rendered the new colonists. He is next heard of two years later at Capmanwogen (Southport, Maine), with Capt. Levett, whom he esteemed as his special friend. In July, 1625, he, with Unongoit, executed the first deed made between the Indians and the English, conveying to John Brown, of New Harbor, 12,000 acres of the Pemaquid territory. Nothing further is recorded of Samoset until 1653, when he signed a deed conveying 1,000 acres to William Parnell, Thomas Way, and William England. He probably died soon thereafter, and was buried with his kindred on his island homestead near Round pond, in the town of Bristol. He is described as having been tall and straight, with hair long behind and short in front.

MIANTONOMO

A noted chief of the Narragansett, nephew of Canonicus. In 1632 he visited Boston and was received by the governor. He was more than once suspected of disloyalty to the English, but managed to clear himself when summoned to Boston in 1636. He helped the English against the Pequot the next year and warred against the Mohegan. In 1638 he signed the tripartite agreement between the English of Connecticut, the Narragansett, and the Mohegan. He is said to have been impressed by the preaching of Roger Williams in 1643. During the years 1640-42 he was suspected of treachery to the English, but again made satisfactory explanations. In 1643 war broke out between the Mohegan and the Narragansett, and in a battle in which the latter were defeated Miantonomo was taken prisoner. He was delivered to the English at Hartford, was tried at Boston in September, 1643, by the Court of Commissioners of the United Colonies of New England, who, after referring the matter to the convocation of the clergy, which condemned him, sentenced him to death at the hands of Uncas. This sentence was barbarously executed by Wawequa, the brother of Uncas, in the presence of the latter. For this disgraceful proceeding the English authorities were to blame, as otherwise Uncas would never have taken his prisoner's life. De Forest takes a rather high view of the character of Miantonomo, whom he characterizes as "respected and loved by everyone who was not fearful of his power." Theological bias against Roger Williams and his Indian friends played some part in the matter of his treatment by the commissioners. He was buried where he fell, and the spot, on which a monument was erected in 1841, has since been known as Sachem's Plains. Miantonomo is praised in Durfee's poem, "What Cheer." Nanantenoo was a son of Miantonomo.

NINIGRET

A sachem of the Niantic in the region about Westerly, Rhode Island, and a cousin of Miantonomo. Besides the name Ninigret, Nenekunat, etc., he bore earlier that of Janemo or Ayanemo, by which he first became known to the English. He visited Boston in 1637. After the death of Miantonomo he began war against the Mohegan, but the English interfered, and a treaty was signed at Boston in 1647. Contemporary chroniclers have left a detailed account of the appearance of Ninigret before the commissioners and his conduct on that occasion, which was much to his credit. Later (1652) Ninigret visited the Dutch at Manhattan, arousing the suspicions of the English, which were groundless. The next year he made war upon the Long Island Indians. He abstained from personal activity during King Philip's war, but had trouble in keeping terms with the English. He secured to himself and heirs the tribal land near Charlestown; and after the capture of Nanuntenoo (Canonchet), the last chief of the Narragansett, that tribe was consolidated with the Niantic under Ninigret. The latter and Miantonomo were lifelong rivals of Uncas. Notwithstanding his pacific tendencies, Ninigret was drawn into conflict with the Montauk of east Long Island in 1659. Aptly called by Mather "an old crafty sachem," he seems to have preserved his pride, of which he possessed an inordinate amount, and his property as well, without being obliged to fight for either. Ninigret died full of years some time before the close of the century. He consistently opposed Christianity, and told Mayhew, the missionary, to "go and make the English good first."

NICOTOWANCE

When the career of Opechancanough as chief of the Pamunkey tribe, as well as of the Powhatan confederacy, terminated on his death in 1644, he was succeeded as ruler of the Pamunkey Indians by Nicotowance. This chief, desirous of obtaining rest for his people, entered into a treaty of peace with the colonial authorities and was assigned, by an act of the Virginia assembly, October 10, 1649, certain lands for himself and his people. His control, however, appears to have been of short duration, as he soon disappears from history.

NEGABAMAT

A converted Montagnais chief, who lived at Sillery, Quebec; born about the beginning of the 17th century. He was baptized, with his wife Marie and his son Charles, in 1639. Although generally peaceful after embracing Christianity, he frequently engaged in war with the Iroquois, always enemies of the Montagnais. In 1652 he was a member of a delegation sent by his tribe to solicit aid from Governor Dudley, of New England, against the Iroquois. He also appeared in behalf of his people and acted on the part of the French during the convention at Three Rivers, Quebec, in 1645, where a treaty of peace was made with the Iroquois and other tribes. He was selected by Pere Druillettes to accompany him on his visit to the Abnaki in 1651, at which time he was alluded to by the French as "Captain Sillery." It was through his efforts that peace was made by the French with one of the tribes on the coast south of Quebec, neighbors of the Abnaki, seemingly the Malecite or Norridgewock. On his death, March 19, 1666, his war chief, Negaskouat, became his successor. Negabamat was a firm friend of the French, and after his conversion was their chief counsellor in regard to their movements on the lower St. Lawrence.

COCKENOE

A Montauk, made captive in the Pequot war of 1637, who afterward became the interpreter of John Eliot, the missionary and Bible translator, and probably his first teacher in the Massachuset language. He died about the close of the 17th century, having rendered great service not only to individual settlers, but also to the authorities of New England and New York. Without him the Eliot Bible, in all probability, would never have been prepared.

UNCAS

A Mohegan chief, son of Owenoco, who in 1626 married a daughter of Sassacus, chief of the Pequot, and became one of their leaders. He was known also as Poquim or Poquoiam. A rebellion against Sassacus led to his defeat and banishment, whereupon he fled to the Narragansett, but soon made his peace and returned. This conduct was repeated several times. He warred against the Pequot, Narragansett, and other tribes. After taking prisoner Miantonomo he executed him at the command of the English. He sided with the English in King Philip's war in 1675. His death occurred in 1682 or 1683. The family line became extinct early in the 19th century. His nature was selfish, jealous, and tyrannical; his ambition was grasping and unrelieved by a single trait of magnanimity. Stratagem and trickery were native to his mind. His personal habits were bad and he was addicted to more than one vice of the whites. He protested against the introduction of Christianity among his people. A monument to his memory was erected by the citizens of Norwich, Connecticut, in July, 1847, the cornerstone of which was laid by President Jackson in 1833.

NATTAHATTAWANTS

A Nipmuc chief of Musketaquid, the present Concord, Mass., in 1642. At this time he sold to Simon Willard, in behalf of Governor Winthrop and others, a large tract of land on both sides of Concord river, in consideration of which he received "six fadom of waompampege, one wastcot, and one breeches." Nattahattawants was a supporter and propagator of Christianity among his people, and an honest and upright man. His son, John, usually known as John Tahattawan, lived at Nashobah, Mass., where he was the chief ruler of the Praying Indians. His daughter became the wife of the celebrated Waban.

ORATAMIN

A Hackensack chief in the 17th century, prominent in the treaty relations between the Hackensack and neighboring tribes and the Dutch. After the butchery of the Indians at Pavonia, N. J., by the Dutch in February, 1643, ten or eleven of the surrounding tribes arose in arms against the latter to avenge the outrage, but concluded a treaty of peace April 22 of the same year, "Oratamin, sachem of the savages living at Achkinheshacky (Hackensack), who declared himself commissioned by the savages of Tappaen (Tappan), Rechgawawanc (Manhattan), Kichtawanc (Kitchawank), and Sintsinck (Sintsink)," acting on their behalf. This treaty was immediately followed by a new outbreak on the part of the Indians, but peace was restored and another treaty, in which Oratamin took a prominent part, was made at Ft. Amsterdam (New York), August 30, 1645. On July 19, 1649, a number of leading Indians, including Oratamin, made further proposals for a lasting peace. At the close of the conference, held at Ft. Amsterdam, a special gift of tobacco and a gun was made to Oratamin, while "a small present worth 20 guilders was then given to the common savages." He also took part in the treaty of March 6, 1660, in behalf of his own tribe and of the chief of the High-lands, N. Y., and was present May 18, 1660, when peace was concluded with the Wappinger. A few weeks later he interceded for the Esopus Indians, and had the satisfaction of being present at the conclusion of peace with them. In 1662 Oratamin complained to the Dutch authorities of the illicit sale of brandy to his people, and on March 30 of that year was authorized to seize the liquor brought into his country for sale, as well as those bringing it. On June 27, 1663, Oratamin was again called into consultation by the whites in an effort to limit the Esopus war. Two weeks later chiefs of several tribes north of the Hackensack appeared and ratified all that had been said and done by the aged chief, primarily through whose efforts the Esopus war was brought to a close and peace declared May 16, 1664, Oratamin and three other chiefs becoming security therefor. He was asked by Governor Carteret, in 1666, to attend a conference regarding the purchase of the site of Newark, N. J., but was then so old and feeble that he could not undertake the journey from Hackensack to that place. He probably died in 1667.

MOVING SUN

An Onondaga chief during the middle of the 17th century; died at Onondaga, N. Y., in 1676. When the French missionaries fled from Onondaga in 1658, Moving Sun aided them, perhaps secretly, to make their escape, but soon openly became the protector of the Christians and an advocate of peace. In 1661 he induced the Onondaga to send an embassy to Quebec and to return nine French captives with a view of establishing peace. He accompanied the prisoners to Montreal, where he was well received, and obtained the release of a number of his people. In 1662 he succeeded in temporarily checking the chiefs who wished to make war on the French, and frustrated a plot to kill the missionary Le Moyne. During the war that followed he exercised his authority in protecting the French in his country. He declared himself a convert and was baptized in 1669 in the cathedral at Quebec, receiving the name Daniel. Moving Sun was not only an able, humane leader, but an orator of considerable ability; his strong attachment to the whites lessened his influence with the more warlike element of his tribe, yet when an embassy was to be sent either to the French or to the English, his services were in demand.

TOTOPOTOMOI

Principal chief of the Pamunkey Indians of Virginia about 1650. He seems to have been the second in succession from Opechancanough, last chief of the confederated Powhatan tribes, slain by the English in 1644. In 1656 he joined the Virginia forces with nearly 100 warriors to repel an invasion by the inland tribes, but in a bloody engagement on James river, near the present Richmond, the Virginians were defeated, and Totopotomoi, with nearly all of his warriors, was killed. So bitter was the feeling against the commander, Col. Edward Hill, for the disastrous result, that he was deprived of all official position and his property confiscated to pay the expenses of the expedition. Totopotomoi was survived by his widow, Queen Anne, who held a prominent place in Virginia Indian history for 40 years.

ROLFE, THOMAS

The son and only child of the celebrated Pocahontas of Virginia, by her husband John Rolfe. He was born in England in 1617, shortly before the death of his mother, and was educated in London by his uncle, Henry Rolfe. On reaching manhood he came to America, where, in 1641, he petitioned the Virginia government for permission to visit his mother's sister and uncle among their people, then at war with the English. He is styled by one writer "a gentleman of great distinction and possessed of ample fortune," but his name is not conspicuous in the records of his time. He left one daughter, who in turn left one son, through whom certain families trace descent from Pocahontas.

MRIKSAH

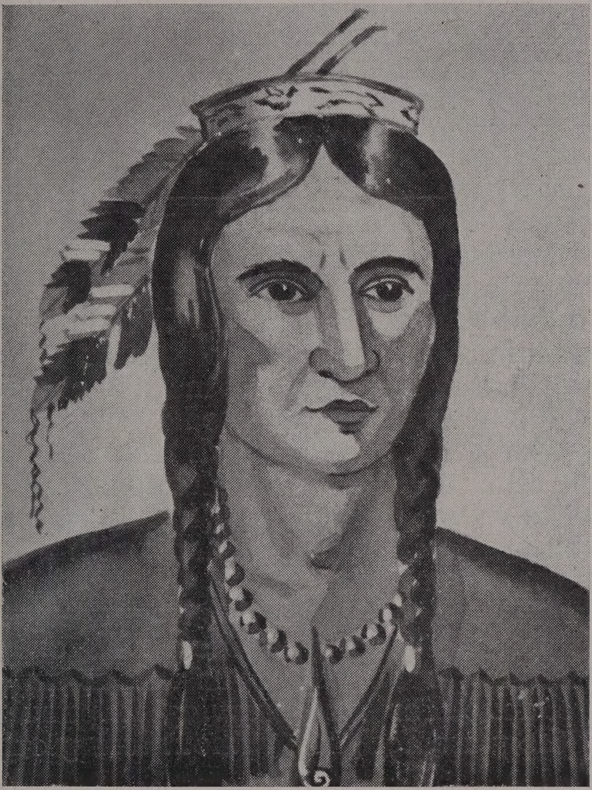
The eldest son of Canonicus, the celebrated Narragansett chief; known also as Mexam, Mixam, Mixanno, and Meika. After the death of his father in 1647 he was made chief sachem of the tribe. He married a sister of Ninigret, who was the noted Quaiapen, called also Old Queen, Sunk Squaw, and Magnus. Mriksah was one of the sachems to whom the English commissioners at Boston sent interrogations regarding their connection with the Dutch of New York. He was in close relations with Ninigret in his movements.

NANUNTENOO

A sachem of the Narragansett, son of Miantonomo, called also Canonchet or Quananchit. He was the first signer of the treaty of October, 1675, but supplied the strength of the Narragansett war against the English, his young men having long secretly supported Philip. He escaped with his life from the fight of December, 1675, and in March, 1676, defeated the English under Captain Peirse; but in April of that year he was surprised by an English force and surrendered. He was taken to Stonington, Connecticut, and was shot by representatives of his allied enemies under the eyes of the English. His head was sent as a trophy to the magistrates of Hartford. Nanuntenoo was tall and strongly built, and was a man of courage and ability. His fame at times was hardly less than that of King Philip.

KING PHILIP

Metacom, second son of Massassoit, sachem of the Wampanoag, who attained that office himself through the death of his father and elder brother in 1661-62, and to the English was better known as Philip of Pokanoket, or King Philip. He was the most remarkable of all the Indians of New England. For nine years after his elevation to the chieftaincy, although accused of plotting against the colonists, he seems to have devoted his energies to observation and preparation rather than to avert actions of a warlike nature. He even acknowledged himself the king's subject. But war with the English was inevitable, and the struggle called King Philip's war (1675-76) broke out, resulting in the practical extermination of the Indians after they had inflicted great losses upon the whites. The ability of King Philip is seen in the plans he made before the war began, the confederacy he formed, and the havoc he wrought among the white settlements. Of 90 towns, 52 were attacked and 12 were completely destroyed. The bravery of the Indians was in many cases remarkable. Only treachery among the natives in all probability saved the colonists from extinction. In the decisive battle, a night attack, at a swamp fortress in Rhode Island, August 12, 1676, the last force of the Indians was defeated with great slaughter, King Philip himself being among the slain. His body was



KING PHILIP

subjected to the indignities usual at that time, and his head is said to have been exposed at Plymouth for twenty years. His wife and little son were sold as slaves in the West Indies. Widely divergent estimates of King Philip's character and achievements have been entertained by different authorities, but he can not but be considered a man of marked abilities. Weeden says: "History has made him 'King Philip,' to commemorate the heroism of his life and death. He almost made himself a king by his marvelous energy and statecraft put forth among the New England tribes. Had the opposing power been a little weaker, he might have founded a temporary kingdom on the ashes of the colonies." King Philip has been the subject of several poems, tales, and histories. The literature includes: Church, History of King Philip's War, 1836; Apes, Eulogy on King Philip, 1836; Freeman, Civilization and Barbarism, 1878; Markham, Narrative History of King Philip's War, 1883.

WIZIKUTE

('Pine Shooter'). The great chief of the Sioux when Hennepin (who referred to him as Ouasicoude) was among them in 1680. His home was at the head of Rum river, Minnesota. He seems to have been a wise and good man, who protected the French from the cupidity of some of the other chiefs. When Hennepin and Du Luth were about to return to Canada, Wizikute supplied them with an abundance of wild oats, and "with a pencil, he marked down on a sheet of paper, which I had left, the course that we were to keep for 400 leagues together. In short, this natural geographer described our way so exactly that this chart served us as well as any compass could have done, for by observing it punctually we arrived at the place designed without losing our way in the least."

WETAMOO

A female chieftain of a part of the Wampanoag, in the latter part of the 17th century, generally known during Philip's war as the Squaw Sachem of Pocasset. She was the wife of Alexander (Wamsutta), Philip's elder brother, and sister of Wootenekauske, Philip's wife, and until Alexander's death (1662) went under the name of Namumpam. She survived her husband, and after his death was called Wetamoo (Weetamoe, Weetamoo, Wetamoe, Wetamore). She espoused Philip's cause in his war with the English, and aided him with warriors and provisions. After the death of her first husband she married Quinnapin, a son of Ninigret, chief of the Niantic tribe.

While fleeing from the English she was drowned, August 6, 1676, in attempting to cross Tehticut river. Her head was cut off and set upon a pole in sight of Indian prisoners who were her adherents. According to Mrs. Rowlandson (Narr., 73, 1828), who was a prisoner of Quinnapin, Wetamoo spent much time in her personal adornment. At a dance "she had a kersey coat covered with girdles of wampum from the loins upward. Her arms from her elbows to her hands were covered with bracelets. There were handfuls of necklaces about her neck, and several sorts of jewels in her ears. She had fine, red stockings, and white shoes, her hair powdered, and her face painted red."

ADARIO

A Tionontate chief, known also as Kondiaronk, Sastaretsi, and The Rat. He had a high reputation for bravery and sagacity, and was courted by the French, who made a treaty with him in 1688 by which he agreed to lead an expedition against the Iroquois, his hereditary enemies. Starting out for the war with a picked band, he was surprised to hear, on reaching Cataracouy, that the French were negotiating peace with the Iroquois, who were about to send envoys to Montreal with hostages from each tribe. Concealing his surprise and chagrin, he secretly determined to intercept the embassy. Departing as though to return to his own country in compliance with the admonition of the French commandant, he placed his men in ambush and made prisoners of the members of the Iroquois mission, telling the chief of the embassy that the French had commissioned him to surprise and destroy the party. Keeping only one prisoner to answer for the death of a Huron who was killed in the fight, he set the others free, saying that he hoped they would repay the French for their treachery. Taking his captive to Michilimackinac, he delivered him over to the French commander, who put him to death, having no knowledge of the arrangement of peace. He then released a captive Iroquois whom he had long held at his village that he might return to inform his people of the act of the French commander. An expedition of 1,200 Iroquois fell upon Montreal August 25, 1689, when the French felt secure in the anticipation of peace, slew hundreds of the settlers and burned and sacked the place. Other posts were abandoned by the French, and only the excellent fortifications of others saved them from being driven out of the country. Adario led a delegation of Huron chiefs who went to Montreal to conclude a peace, and while there he died, August 1, 1701, and was buried by the French with military honors.

QUEEN ANNE

The name given by the English to the woman chief of the Pamunkey tribe of Virginia from about 1675-1715 or later. She was the widow of Totopotomoi, chief of the tribe, who lost his life in the English service while aiding in repelling an invasion by the wilder inland tribes. She first appears prominently in connection with Bacon's rebellion in 1675, when the colonial government called on her for a contingent of men to cooperate with the governor's forces. She appeared at the council in Indian costume, accompanied by her son, and with dramatic expression of grief and scorn, rejected the proposal on the ground that for twenty years no reward but neglect had been meted out to her or her people for the death of her husband and his warriors. On promise of better treatment she finally consented to furnish the aid required. It was probably in return for her help on this occasion that she received from Charles II the silver headpiece, or "crown," inscribed to the "Queen of Pamunkey," now in possession of the Society for the Preservation of Virginia Antiquities, at Richmond. Her last appearance in history seems to have been in 1715 as a petitioner on behalf of her oppressed people.

ONEKA

A Mohegan chief of Connecticut, eldest son and successor of the celebrated Uncas; born about 1640, died 1710. In 1659, under the name Owanecco, he joined with his father and his brother, Attawenhood, in deeding a tract nine miles square for the settlement of the town of Norwich, Oneka signing with the totem of a bird. In 1661 he made an attack, with 70 men, on one of Massasoit's villages, killing three persons and taking six prisoners. In 1675, at the instance of Uncas, he went to Boston, with two brothers and 50 warriors, to offer their services to the English against the Wampanoag under King Philip, which were accepted, and shortly after his party almost captured this noted leader. In 1679 Uncas and Oneka made a grant of 600 acres to the county for rebuilding the jail, and two years later the General Court gave its consent that Uncas should deed his lands to Oneka. The latter had a son named Mahomet, or Mawhomott.

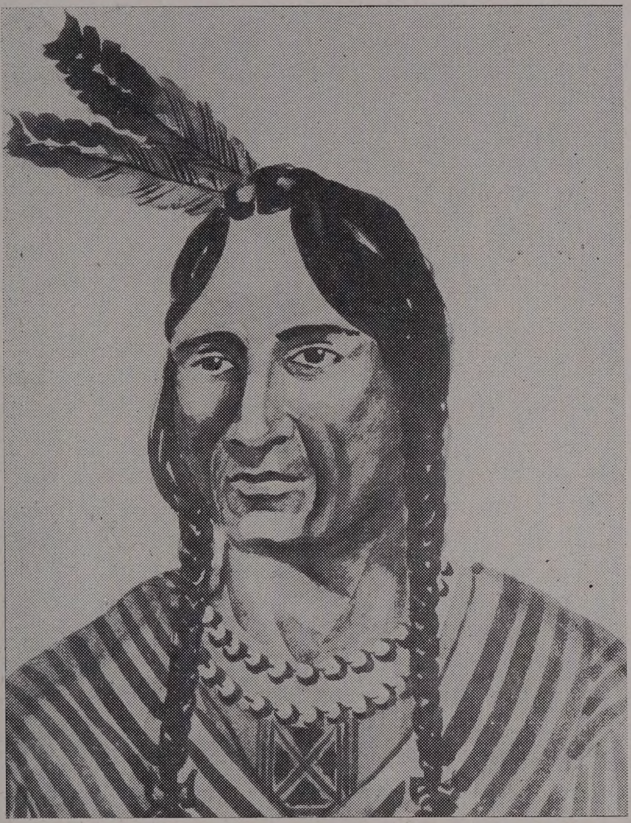
ANNAWAN

A Wampanoag sachem, the chief captain and counselor of Philip, who under that chief's father had won a reputation for prowess in wars with many different tribes. When King Philip fell Annawan rallied the warriors and safely extricated them from the swamp where they were surrounded. Afterward he ranged through the woods, harrying the settlers of Swansea and Plymouth, until Captain Benjamin Church raised a new expedition to hunt the Indians as long as there was one of them in the woods. Some were captured by Captain Church's Indian scouts, but Annawan eluded pursuit, never camping twice in the same spot. Having learned from a captive where the old chief was, Church went with his Indian soldiers and only one white companion to capture him. When he reached the retreat, a rocky hill in the middle of a swamp, he sent the captives forward to divert the attention of Annawan's people. Church and his scouts then stole up, the noise they made being drowned by the sound of a pestle with which a woman was pounding corn, and jumped to the place where the arms were stacked. Annawan and his chief counselors, thus surprised and ignorant of the fewness of their assailants, gave themselves up and were bound. The fighting men, who were encamped near by, surrendered when they were told that the place was surrounded by English soldiers. Annawan brought the wampum belts and other regalia of King Philip, which he gave to Captain Church as his conqueror, who had now overcome the last company that stood out against the English. Annawan's captor interceded to have his life spared, but the authorities at Plymouth, extracting from him a confession that he had put to death several English prisoners, some of them with torture, beheaded him in 1676 while Captain Church was absent.

TAMMANY

The common form of the name of a noted ancient Delaware chief. In the form of Tamanen his name appears as one of the signers of a deed to William Penn in 1683 for lands not far north from Philadelphia.

The missionary Heckewelder, writing in 1817, describes him as the greatest and best chief known to Delaware tribal tradition. "The name of Tamanend is held in the highest veneration among the Indians. Of all the chiefs and great men which the Lenape nation ever had, he stands foremost on the list. But although many fabulous stories are circulated about him among the whites, but little of his real history is known . . . All we know, therefore, of Tamanend is that he was an ancient Delaware chief, who never had his equal. He was in the highest degree endowed with wisdom, virtue, prudence, charity, affability, meekness, hospitality, in short with every good and noble qualification that a human being may possess. He was supposed to have had an intercourse with the great and good Spirit, for he was a stranger to everything that was bad . . . The fame of this great man



TAMMANY

extended even among the whites, who fabricated numerous legends respecting him, which I never heard, however, from the mouth of an Indian, and therefore believe to be fabulous. In the Revolutionary War his enthusiastic admirers dubbed him a saint, and he was established under the name of St. Tammany, the Patron Saint of America. His name was inserted in some calendars, and his festival celebrated on the first day of May in every year." Heckewelder goes on to describe the celebration, which was conducted on Indian lines, including the smoking of the calumet, and Indian dances in the open air, and says that similar "Tammany societies" were afterward organized in other cities. He states also that when Colonel George Morgan, of Princeton, New Jersey, was sent by Congress about the year 1776 upon a special mission to the western tribes, the Delawares conferred upon him the name of Tamanend in remembrance of the ancient chief and as the greatest mark of respect that they could pay to Morgan.

PAXINOS

A Minisink and subsequently a Shawnee chief of the 17th and 18th centuries. He appears first in history in 1680, when as sachem of the Minisink he sent forty men to join the Mohawk in an expedition against the French, and ten years later was sent by his tribe to confer with Governor Dongan of New York in regard to engaging in the war against the same nation. About 1692 or 1694 a small body of Shawnee settled among the Munsee, of whom the Minisink formed a division, and possibly Paxinos may have been one of this party. He was married about 1717. As early at least as 1754 he is referred to as the "old chief" of the Shawnee, and is so designated in the New York Colonial Documents wherever referred to. Heckewelder (Ind. Nations, 88, 1876), confirmed by Brinton, also says he was the chief of the Shawnee. He removed from Minisink to the Delaware country, but at what date is unknown, his next appearance being in connection with the difficulties which grew out of the removal of the Delawares to Wyoming, Pennsylvania. After the death, in 1749, of Shekellimus, the father of Logan, who had been a friend of the Moravian missionaries, the latter were fortunate in gaining the friendship of Paxinos. In 1754 he, with Tedyuskung, warned the people of Gnadenhuetten to remove to Wajomick (Wyoming), Pennsylvania; but for this their lives would have been in danger. The next year Paxinos renewed the warning and demanded an answer in the name of the Hurons. His wife, for whom he had great affection and to whom he had been married for 38 years, was converted and baptized with Paxinos' consent. Soon after his last visit the Moravian settlement at Shamokin was attacked, and hearing of the danger to which the missionary Kiefer was exposed, Paxinos sent his two sons to conduct him to a place of safety. He was present with chiefs of other tribes at Fort Johnson, New York, April 15-19, 1757, in conference with Sir William Johnson regarding lines of travel and trade, and also at the conference with Governor Denny at Easton, Pennsylvania, in August of the same year. Paxinos removed with his family to Ohio in 1755 or 1758, where his tribesmen joined in the war against the English. It is probable that he died shortly after this time. He left two sons, Kolapeka and Teatapercaum, the latter a chief of note in the war of 1764.

POPE

A celebrated Tewa medicine-man, native of the pueblo of San Juan, who first appears in New Mexico history in 1675 as a leader either of some prisoners charged with witchcraft, and with killing several missionaries, or of a party that visited the Spanish governor at Santa Fe in that year demanding their release. Later making Taos the seat of his efforts, he quietly preached the doctrine of independence of Spanish authority and the restoration of the old Pueblo life, which developed into a plot to murder or drive from the country the 2,400 Spanish colonists and priests. Chief among Pope's adherents were Catiti of Santo Domingo, Tupatu of Picuris, and Jaca of Taos. The plot quickly spread among the Pueblos, meeting with enthusiasm as it went. August 13, 1680, was the day set for the onslaught, and the news was communicated by runners, even to the far-off Hopi in Arizona, by means of a knotted string; but for some reason the Piros of the lower Rio Grande were not invited to join in the massacre. Every precaution was taken to keep from the Spaniards all news of the proposed revolt; no woman was permitted to know of it, and, because suspected of treachery, Pope put his own brother-in-law to death. Nevertheless the news leaked out, and Pope's only hope of success was to strike at once. The blow came on August 10. Four hundred Spanish colonists, including 21 priests, were murdered, and Santa Fe was besieged, its thousand inhabitants taking refuge with Governor Antonio de Otermin in the official buildings. Here they remained until the 20th, when a sortie made by 100 of the men resulted in the rout of the Indians, 200 being killed and 47 captured and hanged in the plaza of the town. The following day the Spaniards abandoned Santa Fe and began their long retreat down the Rio Grande to El Paso.

Having accomplished this much, Pope set about to realize the rest of his dream. Those who had been baptized as Christians were washed with yucca suds; the Spanish language and all baptismal names were prohibited; where not already consumed by the burning of the churches, all Christian objects were destroyed, and everything done to restore the old order of things. This project of obliterating everything Spanish from the life and thought of the Indians met with the same enthusiasm as that with which the plan of revolt had been received, and for a time Pope, dressed in ceremonial garb as he went from pueblo to pueblo, was everywhere received with honor. His success, however, had been more than he could stand. Assuming the role of a despot, he put to death those who refused to obey his commands, and took the most beautiful women for himself and his captains.

NESUTAN

One of the Indians chosen by John Eliot to assist him, as interpreter, in translating the Scriptures into the Natick language of Massachusetts. Gookin thus speaks of him: "In this expedition (July, 1675) one of our principal soldiers of the praying Indians was slain, a valiant and stout man named Job Nesutan; he was a very good linguist in the English tongue and was Mr. Eliot's assistant and interpreter in his translations of the Bible, and other books of the Indian language." John Eliot wrote, October 21, 1650: "I have one (Indian interpreter) already who can write, so that I can read his writing well, and with some pains and teaching, can read mine."

OREHAOUE

A Cayuga chief who opposed the Jesuits and caused Father Carheil's withdrawal. He aided the English of Albany in preventing Penn's purchase of Susquehanna lands, and visited De la Barre in 1684. In 1687 Denonville seized him and sent him to France. He was then called Goiguenha (Cayuga)-Oreouahe, and often Taweeratt; also Wahawa by the Onondaga. In 1688 the Cayuga wished for "Taweeratt, the chief warrior of Cayouge, who is lamented amongst them every day." Returning in 1689, Orehaoue became attached to Count Frontenac and fought for the French. He died in 1698 and was buried with high honors as "a worthy Frenchman and good Christian."

BOMAZEEN

A chief of the Kennebec tribe whose residence was at Norridgewock, Kennebec river, Maine, the ancient capital or principal village of the tribe. He is mentioned as early as 1693 and is known to have died in 1724. He made a treaty with Governor Phips in 1693; went to the fort at Pemaquid, Maine, in 1694 under a flag of truce, and was treacherously seized and cast into prison in Boston. After his release he waged war for a time on the settlements, attacking Chelmsford, Sudbury, and other towns in Massachusetts in 1706, and Saco, Maine, in 1710. A treaty of peace to which his name was signed was made at Portsmouth, New Hampshire, July 13, 1713. He was killed by a party under Captain Moulton near Taconnet, Maine, in 1724; about the same time his family at Norridgewock was fired upon, his daughter being killed and his wife taken prisoner.

OLABALKEBICHE

'Tattooed Serpent.' A noted Natchez chief and the one oftenest referred to by French writers. He was not the Great Sun, or head-chief of the nation, but occupied the second position of dignity, that of head war-chief, and was so deeply loved by his superior that he was sometimes, as by Dumont's informant, supposed to have been the head-chief himself. He and the Great Sun are usually called brothers, and very likely they were, though it is possible they were brothers only in the Indian sense—i.e., as children of women belonging to one social group. The first that is heard of Olabalkebiche is in the Natchez war of 1716, when he with his brother and a number of other persons were seized by Bienville and held in captivity until they had agreed to make reparation for the murder of some traders and assist the French in erecting a fort near their villages. From this time until his death Olabalkebiche appears as the friend of the French and peacemaker between his own people and them. He was on intimate terms with all the French officers and the principal settlers, including the historian Le Page Du Pratz. At his death, in 1725, the grief of the Great Sun knew no bounds, and it was with the utmost difficulty that the French could restrain him from committing suicide. They could not, however, avert the destruction of his wives and officers who were killed to accompany his soul into the realm of spirits. Before this took place his body lay in state in his own house for some time surrounded by his friends, the insignia of his rank, and the marks of his prowess, including the calumets received by him, and 46 rings, to indicate the number of times he had counted coup against his enemies. Detailed descriptions of the mortuary ceremonies are given by Du Pratz and Dumont, though the latter, or rather his anonymous informant, is in error in speaking of him as the Great Sun. From all the accounts given of this chief it is evident that he was a man of unusual force of character combined with an equal amount of sagacity in the face of new conditions, such as were brought about by the settlement of the French in his neighborhood. Whether from policy or real regard he was one of the best friends the French possessed among the Natchez, and his death and that of his brother two years later paved the way for an ascendancy of the English party in the nation and the terrible massacre of 1729.

KING HENDRICK

Date of birth not known; killed while fighting with the English against the French at Lake George, New York, September 8, 1755, aged about 70 years. He was a son of The Wolf, Mohegan, and a Mohawk woman. It was he who told Colonel Williams, who contemplated sending a small force to relieve Fort Edward, that "If they are to fight, they are too few; if they are to be killed, they are too many." The officer planned to separate his force into three parties, but the wily chief displayed three sticks and said, "Put them together and you cannot break them, take them one by one you can break them easily."

NETAWATWEES

A Delaware chief, born about 1677, died at Pittsburgh, Pennsylvania, in 1776. Netawatwees was one of the signers of the treaty of Conestoga in 1718. As he belonged to the important Unami, or Turtle division of the tribe, he became chief of this division according to usage and in consequence thereof head chief of the tribe. To him were committed all the tokens of contracts, such as wampum belts, obligatory writings, with the sign manual of William Penn and others down to the time that he and his people were forced to leave Pennsylvania and retire to Ohio, where they settled on Cayuga river. He failed to attend the treaty with Bouquet in 1763, and when this officer and Bradstreet with their troops approached his settlement he attempted to escape, but was captured and deposed from his chieftaincy until the conclusion of peace, when he was reinstated by his tribe. He became a convert to Christianity in his later years and urged other leaders to follow his example. On his death he was succeeded by White Eyes.

ORONO

A Penobscot chief, born, according to tradition, on Penobscot river, Maine, in or about 1688. According to one tradition he was a descendant of Baron de Castine, and although Williamson, who seems to have seen him and was familiar with his later career, is disposed to reject this story, yet from Orono's own admissions it is possible that he was a son of Castine's daughter, who married a Frenchman, and with her children was taken captive in 1704. Nickolar, who was related to Orono by marriage, asserted, according to Williamson, that Orono was in some way related to old Castine; moreover he asserts that Orono was not of full blood, but part white—"a half breed or more." Orono informed Captain Munsell that his father was a Frenchman and his mother half French and half Indian. He had none of the physical characteristics of an Indian save that he was tall, straight, and well proportioned. Very little is known of him until he had passed his 50th year. That he embraced the Roman Catholic faith while comparatively young, and that he was only a subordinate chief until he had reached his 75th year, are confirmed by the scanty records of his history. Until 1759 Tomasus, or Tomer, was head-chief of the Penobscot, when he was succeeded by Osson, who in turn was succeeded by Orono about 1770 or 1774. These three were ardent advocates of peace at the commencement of the French and Indian war in 1754, and until war was declared against the tribe by the English colonists. In 1775 Orono and three of his colleagues went, with one Andrew Gilman as interpreter, to profess their friendship and to tender their services to the Massachusetts government. They met the Provincial Congress at Watertown on June 21, where they entered into a treaty of amity with that body and offered assistance, and afterward proved faithful allies of the colonists during their struggle for independence. Orono was held in as high esteem after the war as before; and in 1785 and 1796 entered into treaties with Massachusetts, by which his tribe ceded certain portions of their lands and fixed permanent limits to the parts reserved. At the time of the latter treaty

Orono is said to have reached his 108 year. He died at his home at Oldtown, Maine, February 5, 1802.

CHEKILLI

The principal chief of the Creek confederacy at the period of the settlement of the Georgia colony in 1733, having succeeded the "Emperor Bream" on the death of the latter. He appears to have been one of the Creeks who visited England with Tomochichi in that year. In 1735, as "Emperor of the Upper and Lower Creeks," he headed a delegation in a council with the English at Savannah, on which occasion he recited the national legend of the Creeks, as recorded in pictographs upon a buffalo skin, which was delivered to the commissioners and afterward hung up in the London office of the colony. It is now lost, but the translation has been preserved, and has been made the subject of a brief paper by Brinton and an extended notice by Gatschet. In 1752 Chekilli was residing at Coweta, and although still regarded as principal ruler of the confederacy had delegated his active authority to Malatche, the war chief, a younger man.

KONKAPOT

A Mahican sachem who, in 1724, joined in the sale of the territory comprising the "upper and lower Housatonic townships"; his captain's commission was given him by Governor Belcher in 1734, and he succeeded to the chieftaincy about 1744. He embraced Christianity and invited the Moravian missionaries to labor among his people, the Westenhuck, who became known as Stockbridge Indians after they were Christianized and removed to the mission, except such as went to join the Christian Indians in Pennsylvania. The chief, who received the Christian name John, and was recognized by the authorities at Albany and Boston as the head of the Mahican, they having had their council fire at Westenhuck, was long the patriarch of the Indian community at Stockbridge. The name survived as a family designation among the Stockbridges at least as late as 1864, a Levi Konkapot serving in the Civil War.

MOGG

An Abnaki chief. He had long been sachem of the Norridgewock and had been converted to Christianity by Pere Rale when the English settlers in Maine, in order to make good their title to territory which the Abnaki declared they had not parted with, began a series of attacks in 1722. Colonel Westbrook in the first expedition found the village deserted and burned it. In 1724 the English surprised the Indians. The killing of Rale and many of the Indians, the desecration of the church, etc., left a blot on the honor of the colonists. In the fight fell Mogg and other noted warriors. Whittier's poem "Mogg Megone" recounts the story.

NIMHAM

A Wappinger chief, noted not only for his active participation in the wars of 1746 and 1754, but especially for his efforts to recover for his tribe the lands lying along the east side of Hudson river that had been taken from it while aiding the English. The earliest recorded notice of him is October 13, 1730, the date of an affidavit in which it is stated that the deponent was "a River Indian of the tribe of the Wappinoes." Nimham was made chief sachem in 1740; his residence after 1746 was at Westenhuck. In 1755, with most of his fighting men, he entered the English service under Sir William Johnson, and about 1762, in company with some Mohegan chiefs of Connecticut, went to England on a mission regarding their land claims. They received a favorable hearing, and on their return to America their claims were brought into court, but were lost to sight during the Revolution. Nimham was killed at the battle of Kingsbridge, New York, August 31, 1778, while fighting bravely in the cause of the Americans. Near the entrance to Pelham's Neck, Westchester county, New York, were, according to Ruttenber (op. cit., 81), two large mounds, pointed out as the sepulchers of Ann-Hoock and Nimham. The name of Daniel Nimham, as well as those of Aaron, John, and Isaac Nimham, appear in the rolls of New York men enlisted in the service of the Revolution.

NISSOWAQUET

An Ottawa chief, known to the French as La Fourche, who during most of his life resided at Michilimackinac, Michigan. He is said to have been made head chief of his tribe as early as 1721, at which time Charles De Langlade, his close friend and aid, married his sister Domitilde. Nissowaquet allied himself with the French in their war with the English, and it is said was present at Fort Duquesne at the time of Braddock's defeat. He is said to have been still living in 1780.

HALF KING

An Oneida chief; born about 1700; died at the house of John Harris, at the site of Harrisburg, Pennsylvania, October 4, 1754. He appears to have first come into notice about 1748, at which time he lived at or in the vicinity of Logstown, Pennsylvania. According to some statements his residence was in this village, but according to others it was on Little Beaver Creek, about 15 miles distant. It was to Half King that most of the official visitors to the Indians of the Ohio region, including Weiser, Gist, Croghan, and Washington, applied for information, advice, and assistance, Logstown being their stopping place for this purpose. He accompanied Washington both on his journey of 1753 and on his expedition of 1754. Half King claimed that he killed Jumonville, the French officer, during the skirmish at Great Meadows, Pennsylvania, May 28, 1754, in revenge of the French, who, he declared, had killed, boiled, and eaten his father; and it was he who had advised Ensign Ward, when summoned by Contracoeur, the French officer, to surrender Fort Necessity, at the site of Pittsburgh, Pennsylvania, to reply that his rank did not invest him with power to do so, thus obtaining delay. Half King was a prominent figure on the Indian side in the treaty with the Virginia commissioners in 1752, and for this and other services was decorated by Governor Dinwiddie and given the honorary name "Dinwiddie," which, it is said, he adopted with pride. On the advice of Croghan, he with other Indians removed to Aughquick (Oquaga) Creek, Pennsylvania, in 1754. Half King has been confused with the Huron Half King of Sandusky, Ohio, known also as Pomoacan, and with his own successor, who bore the same popular title.

SEQUAREESERE

An Onondaga chief who joined in a message to Pennsylvania in 1753, was at a treaty in Montreal in 1756, and a council at Fort Johnson, New York, in 1757. In August, 1759, he was mentioned at Oswego as old Saquerisera, an Onondaga sachem. He signed the treaty negotiated at Fort Stanwix in 1768, and his name appears in Weiser's list, under the form Achseyquarresery, of those in authority in 1752.

SAYENQUERAGHTA

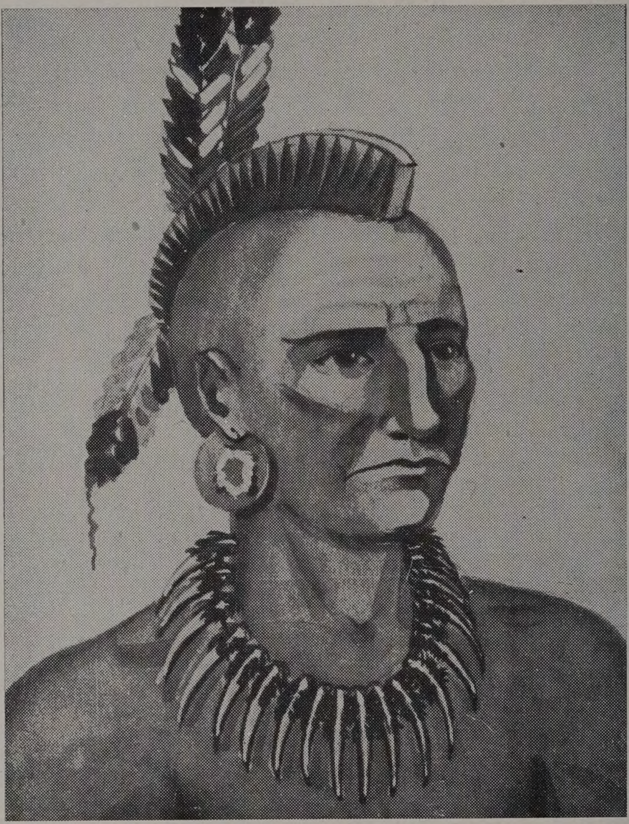
('Smoke Revanishes,' also known as Old King and Old Smoke). A Seneca chief during the Revolutionary period. His place of residence was on Smoke Creek, about 5 miles south of Buffalo, New York. He is first mentioned by Zeisberger in 1750. His name appears in the treaty of Johnson Hall, New York, April 3, 1764; he also figured at the Easton treaty of 1758, and was prominent in most of the conferences of his tribe and of the Six Nations up to 1775. He was speaker in 1774, commanded the Seneca at Oriskany, and led them at Wyoming. Mrs. Campbell spoke of him in 1779 as "Guyanguahto, or, as he was commonly called, Grahta, the Seneca King." His death occurred before 1788. Although wielding great influence over his tribe as head-chief, he was not an elected or hereditary chief, but held office at the dictation of the British government and with the willing consent of his people.

SAGHWAREESA

A Tuscarora chief. Conrad Weiser placed him in his list of influential men in 1752, styling him "the wisest and best Daniel," and calling him Achsaquareesory. He was at Ganatisgoa in the same year, and in 1753 appeared in Pennsylvania. In 1755 he was styled Segwarusa, chief of the Tuscarora; in the following year as Sequareesa—the most frequent form. He had a conference with Sir William Johnson at Oneida lake in 1761, was at Onondaga in the same year, and signed the Fort Stanwix treaty in 1768.

TEDYUSKUNG

One of the most famous and crafty of the Delaware chiefs during the period of discussion of the Indian claims following the sale of the lands along the Delaware and Susquehanna to the Proprietors of Pennsylvania by the Iroquois. He was born at Trenton, New Jersey, about 1705, and died April 16, 1763. Nothing is known of his life before the time he first appears as a historic character, prior to which he was known as "Honest John." When about 50 years of age he was chosen as the chief of the Delawares on the Susquehanna, and from that time until his death he was one of the chief figures in the problem which the authorities of Pennsylvania were trying to solve. He occupied a peculiar position. Sir William Johnson, of New York, was a zealous friend of the Iroquois; Conrad Weiser and George Croghan, of Pennsylvania, were also strongly prejudiced against the Delawares and Shawnee. The question which the government of the province of Pennsylvania had to answer was, How to keep peace with the Iroquois and at the same time prevent the Delawares and the Shawnee, who were becoming more independent of the Iroquois, from going over to the French. The Delawares were beginning to feel that they had been unjustly deprived of their lands by the Pennsylvania authorities aided by the Iroquois. They had been driven from the Delaware to the Susquehanna, and many of them had been forced from that later



TEDYUSKUNG

refuge to the Ohio; and now that France and England had commenced to struggle for the possession of that region they felt that they were being driven from their last resort. They were revolting not only against the English but also against their masters, the Iroquois. At this critical time, when the border settlements in western Pennsylvania were being ravaged by hostile bands of Delawares and Shawnee, and when the English were making preparations for an expedition for the purpose of taking Fort Duquesne, Tedyuskung took his stand as a friend of the English and as a patriot of the Delawares and the Shawnee. The mission of Christian F. Post to the Ohio Indians, at Kuskuski, and its success, and the termination of French rule on the Ohio, were in large measure due to the influence and the efforts of this Delaware chief.

Conrad Weiser had told the story of the western Indians at the council at Albany (1754) in order that the Iroquois might know the real situation. The chiefs of the Six Nations realized that something must be done concerning their complaints about the squatters on the Juniata. At this conference Weiser found that several agents from Connecticut were present, who were seeking to bargain with the Mohawk for land in the Wyoming valley. Before the conference was over these agents went away with deeds for the eastern part of the Wyoming valley and the East branch of the Susquehanna. The Indians went home to the Ohio to find out that the West branch had been sold to Pennsylvania. These facts, and the defeat of Washington at Fort Necessity, followed by Braddock's defeat, led to three years of bloodshed and vengeance. The sale of their lands at Albany, the traffic in rum along the Ohio, and the total neglect by the province of Pennsylvania, caused a complete alienation of these western Indians. Then began the various attempts to win them back, which caused almost endless discussion between the governor, the assembly, and the Proprietors. The passing of the Scalp Act and the declaration of war against the Delawares caused this tribe to rise in rebellion against the province, and also against longer wearing the hated title of "women." Such was the situation when the council was called at Easton, July, 1756, at which Tedyuskung appeared as the champion of the Delawares. The governor of Pennsylvania opened the council with a speech in which he welcomed the chief. Tedyuskung in his reply said: "The Delawares are no longer the slaves of the Six Nations. I, Tedyuskung, have been appointed king over the Five United Nations. What I do here will be approved by all. This is a good day. I wish the same good that possessed the good old man William Penn, who was the friend of the Indian, may inspire the people of the province at this time." A grand reception and feast were given to the Indians present, and "the king and

Newcastle" were sent to give the "big peace halloo" to the Indians and invite them to a large conference, which would be held later. Tedyuskung left Easton, but remained at Fort Allen, where his drunken sprees and the actions of Lieutenant Miller endangered the whole outcome of the peace negotiations.

It was at this time that Tedyuskung was blamed for having dealings with the French. There is no evidence that such was the case. While he was lingering at Fort Allen the governor of Pennsylvania sent Newcastle to New York to find out from the Iroquois if they had deputized Tedyuskung to act for them. This they denied.

War between France and England had been declared and the expedition against Fort Duquesne was being organized. An alliance with the Cherokee and the Catawba was being sought. The Iroquois and the Delawares both said that they would not fight on the same side with these hated foes, hence the whole effect of the Easton council was in danger of becoming dissipated. Then came up the almost endless discussions among the various parties in the councils of the province. Governor Morris had been succeeded by Governor Denny, who insisted that the council for which arrangements had been made must be held in Philadelphia and not at Easton. Finally he consented to go to Easton with a heavy guard. Tedyuskung said in his opening speech: "I am sorry for what our people have done. I have gone among our people pleading for peace. If it cost me my life I would do it."

A general peace was decided upon, and Tedyuskung promised to see that the white prisoners were returned. He went to Fort Allen, where he and his warriors had a drunken frolic. Weiser says of him at this time: "Though he is a drunkard and a very irregular man, yet he is a man that can think well, and I believe him to be sincere in what he said." When the council opened at Easton in July (1757), Tedyuskung demanded that he have a clerk of his own. This request caused much discussion, but was finally granted upon Tedyuskung's threat to leave if it was not acceded to. Richard Peters was angered at the position taken by the assembly and the commissioners that Tedyuskung's demands for a clerk were right. He was also much provoked by the way the business was carried on, charging Conrad Weiser, George Croghan, and others with trying to unfit the "king" for the transaction of business by getting him drunk every night. But whatever may have been the intentions of the Pennsylvania representatives, the "king" went to the councils each day with a clear head and perfectly able to cope with all of the representatives of the province of Pennsylvania. The principal point at issue concerned the fraud in the land grants. After first refusing to allow Tedyuskung to see the deeds of these sales, as he had requested at the previous council, the governor and the council finally granted his request and permitted him to see the deeds of 1686 and 1737 from the Delawares and that of 1749 from the Iroquois. By request of the chief these deeds were copied for him by Charles Thompson. After a promise that satisfaction should be made for the fraudulent "Walking Purchase," if any fraud was found, peace with the Delawares seemed assured. In order to make it more complete it was deemed necessary to bring the Indians on the Ohio into friendly relations.

In the spring of 1758 Tedyuskung went to Philadelphia and after a conference with the governor and council he urged them to complete the work of peace by bringing these western Indians into friendly relations at once. This was the first suggestion of an official mission to the Indians on the Ohio, which later resulted in Post's journey to Kuskuski. The council did not take action promptly, so Tedyuskung decided to send two members of his own tribe on the errand of peace; but these messengers did not get beyond Fort Allen. A new difficulty had arisen. Paxinos, the friendly Shawnee chief, had turned against the English, and a general Indian uprising was threatened. When the cause of this was searched for, it was found that both the Iroquois and the Delawares were becoming aroused because of the presence of their hated enemies, the Cherokee and the Catawba, with General Forbes' expedition. Both the general and the governor urged Post and Thompson to go to Wyoming to try to win back the dissatisfied Indians. On their way to Wyoming they met Tedyuskung, who insisted on their going back, as to go on was to endanger their lives. They followed his advice, but on their return to the governor they were immediately sent back to the old chief with offers of peace from the Cherokee deputies. After Tedyuskung had heard this message, and had heard also from the western Indians as to the condition of affairs on the Ohio, he insisted that messengers be sent westward at once. On Post's return and report to the governor he was despatched at once to the Ohio. This mission of the Moravian missionary to the western Indians was one of the most heroic enterprises ever undertaken by any man. The miles of forests were filled with hostile Indians who knew nothing of these peace proposals; the French were doing everything to keep the angered Indians in alliance with them; the winter was fast approaching, and before such a journey could be made the mountains would be covered deep with snow. Post and his work at this critical time have never been justly appreciated. His own unbounded faith and his efforts to win the western Indians prevented defeat similar to that of Braddock.

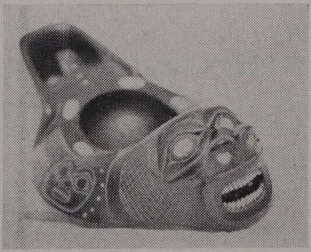
The fourth council was held at Easton in October, 1758. Before it had ended Post had returned from his first mission westward. All the various land disputes came before the council.

The one particular dispute with which Tedyuskung had to do was that of the Walking Purchase, and after that the right of the Iroquois to sell the lands of the Delawares. The wily chiefs of the Iroquois realized that the one thing for them to do was to discredit Tedyuskung as to his relation to them, and then break his influence with the council of Pennsylvania. One after another the chiefs asked: "Who made Tedyuskung the great man that he has become?" They denied that he had any authority from them and asked where he had obtained it. When governor Denny attempted to quiet the anger of these Iroquois by explaining the situation, they listened to him, but when Tedyuskung arose to reply, one by one they left the council room. It was a critical time, but the conference finally ended in a treaty of peace, which was ratified with the western Indians at Pittsburgh in 1759.

In 1762 Tedyuskung went to Philadelphia, at which time the governor offered him £400 as a present, if he would withdraw his charge of fraud in the Walking Purchase, which was a source of trouble to the proprietors. The old chief said that he himself had never made such a charge, but that the French had told them that the English had defrauded them of their lands. The governor then told him that if he would make this statement public he would give him the present. This was done.

After all of his dealings with the governor and the council of Pennsylvania the last of the chiefs of the eastern Delawares went to his home in Wyoming, where in the spring of 1763 his house was set on fire, during one of his drunken debauches, and he was burned to death. The perpetrators of this crime were in all probability either of the Seneca or the Mohawk tribe—more likely of the latter.

The chief failing of this wise old Delaware diplomat was his utter subjection to the power of rum. His white allies did little to help him in this regard. His fondness for it was made use of on all occasions. But, however great this failing, he did much to assure success to the English expedition under General Forbes, and to bring the Iroquois to a realization that the Delawares were "no longer women, but men." He was the most virile chief of the Delaware tribe during the years of their subjugation to the Iroquois. His efforts for peace, with Post's heroic endeavors, did much to win the Ohio from French possession. Without the work of these two men this result could not have been accomplished without the shedding of much blood. A monument to Tedyuskung has been erected in Fairmount Park, Philadelphia.



GREAT SUN

The title of a noted Natchez chief, whose individual name is unknown, in the first half of the 18th century. He was a friend of the whites until the French commandant demanded the site of his village, White Apple, situated a few miles southwest of the present Natchez, Mississippi, which the Natchez had occupied, as their chief replied, for more years than there were hairs in the governor's peruke. The haughty commandant, Chopart, would not allow them to have even their growing crops until it was agreed to compensate him for the concession. The chief then sent out bundles of sticks to the Natchez villages to indicate, ostensibly, their quota of the promised tribute, but really the number of days that were to elapse before making a concerted attack on the French. The docile and submissive Natchez were not suspected, even though a Natchez woman warned the French officers. On November 30, 1729, the Indians massacred every white person in the settlement, 700 in number, and with his allies the Great Sun went on laying waste French plantations in Louisiana until the governor of the French colony assembled a force of French and Choctaw with which he recaptured the fort at Natchez. Then the chief ostensibly agreed to terms of peace that were offered, but in the night he and his people disappeared in different directions. One division he led 180 miles up Red river, where he built a fort and an expedition found him a year later. His warriors sallied out to attack the French, who drove them back into the fort and bombarded them there until the great chief and some others surrendered themselves. The chief was taken to New Orleans and probably executed with most of his warriors, while the women and children who did not die of an epidemic that befell them were transported to Haiti to labor as slaves on the French plantations. The title "Great Sun" was always borne by the head chief of the Natchez to distinguish him from other members of the class of nobles, all of whom were called "Suns."

TOMAS

The most noted Bidai chief of the 18th century, frequently mentioned in Spanish documents after 1755. Within or before this year he was officially named **capitan** by the Spanish authorities. His village was west of Trinity river, Texas, near modern Bidais Creek, which appears on a Spanish map of the latter part of the 18th century as Rio Santo Tomas.

FARMER'S BROTHER

A Seneca chief, known among his people as Honanyawus, of vulgar meaning, born in 1716, or 1718, or 1732, according to varying authorities; died in 1814. He is often mentioned in connection with Red Jacket, but does not appear to have come into prominence until about 1792. One of his most celebrated speeches was delivered before a council at Genesee river, New York, in 1798. He signed the treaties of Genesee, September 15, 1797, and Buffalo Creek, June 30, 1802. He espoused the cause of the United States in the war of 1812, and although 80 years of age engaged actively in the strife and was present in the action near Fort George, New York, August 17, 1813. He died soon after the battle of Lundy's Lane and was buried with military honors by the fifth regiment of U. S. infantry. Farmer's Brother was always an advocate of peace and more than once prevented his tribe from going on the warpath.

CAPTAIN JACOBS

A Delaware chief who participated in the ambush of General Braddock's army, and a leader in conjunction with Shingis in the raids and massacres on the frontiers of the settlements of Pennsylvania that followed the British disaster. A price was set on both their heads.

They had a rendezvous at Kittanning, Pennsylvania, whither they took their spoils and captives. Colonel John Armstrong marched against this place and assailed it at daybreak on September 8, 1756. The Pennsylvanians surrounded the village and the Indians defended themselves bravely but hopelessly from their burning wigwams. Jacobs was killed with all his family.

KING BEAVER

A famous Delaware chief, of the Unalachtigo tribe. He was a brother of the no less famous Shingass, who was one of the most cruel and crafty foes of the settlers in western Pennsylvania during the years of Indian hostility. The chief place of residence of "King Beaver" was at the mouth of Beaver river, at the place called Shingis Town, and later called "The Beaver's Town." He also had a place of residence at Kuskuski, and spent part of his time at Kittanning. When the English took possession of Fort Duquesne he moved to Ohio, where his village, near the junction of the Tuscarawas and Big Sandy, was called "The Beaver's Town." He was friendly to the English until after Braddock's defeat (1755), when he allied himself with the French. When Post made his journey in 1758 to the western Indians, "King Beaver," as he calls him, was the chief speaker in all the councils held at Kuskuski. On Post's second mission to the Ohio, in advance of Forbes' expedition (November, 1758), he carried letters addressed by General Forbes to "Brethren, Kings Beaver and Shingsa" (Thwaites, Early West. Trav., I, 267, 1904). He at that time spoke of the desire of the Indians to resume their alliance with the English. He was present at the council held at Fort Pitt in the fall of 1759 by General Stanwix, and also at that held by General Moncton in August, 1760. In 1762 Beaver and Shingas sent word to the Governor of Pennsylvania that it was their desire to remain friendly with the English, and in the same year he promised to deliver all the white prisoners with the Indians at Fort Pitt. Colonel Burd and Josiah Davenport were appointed commissioners to receive them. At the beginning of Pontiac's conspiracy he was a leading character in the Indian raids upon the frontier settlements. After Boquet's expedition to the Muskingum in 1764 he entered into a half-hearted peace with the English. In his later years he came under the influence of the Moravian missionaries, and was a zealous convert to Christianity before his death, about 1770.

HAIGLAR

The principal chief of the Catawba about the middle of the 18th century, commonly known to the English colonists as King Haiglar. It is probable that he became chief in 1748, as it is stated in Governor Glenn's letter of May 21, 1751, to the Albany Conference, that the Catawba king had died a year and a half before that time. This must refer to Haiglar's predecessor. Haiglar, though disposed to peace, offered his services to the governor of South Carolina when war with the Cherokee broke out in 1759. He joined Colonel Grant's forces and took an active part in the severe battle of Etchoe (Itseyi), assisting materially in gaining the victory for the whites. He is described as a man of sterling character, just in his dealings and true to his word, acting the part of a father to his people, by whom he was greatly beloved. Seeing that strong drink was injuring them, he sent a written petition to Chief Justice Henley, May 26, 1756, requesting him to put a stop to the sale of spirituous liquors to the members of his tribe. In 1762 the Shawnee waylaid, killed, and scalped him while he was returning from the Waxaw attended by a single servant. Colonel Samuel Scott, who was a chief in 1840, and signed the treaty of March 13 in that year with South Carolina, was Haiglar's grandson.

KIASUTHA

A chief of some prominence as an orator in the Ohio region about 1760-1790. Although called a Seneca, he probably belonged to the mixed band of detached Iroquois in Ohio commonly known as Mingo, who sided with the French while their kinsmen of the New York confederacy acted as allies of the English. As a young warrior he accompanied Washington and Gist on their visit to the French forts on the Allegheny in 1753. After Braddock's defeat in 1755 he visited Montreal in company with a French interpreter and in 1759 was present at Croghan's conference with the Indians at Fort Pitt (now Pittsburgh). He is mentioned also at the Lancaster conference in 1762, and in 1768 was a leading advocate of peace with the English both at the treaty of Fort Pitt in May and at Bouquet's conference there six months later. Washington visited him while on a hunting tour in Ohio in 1770. He is noted as at other conferences up to the time of the Revolution, and in 1782 is mentioned as leading an Indian raid on one of the frontier settlements. His name occurs last in 1790, when he sent a written message to some friends in Philadelphia.

SCAROUADY

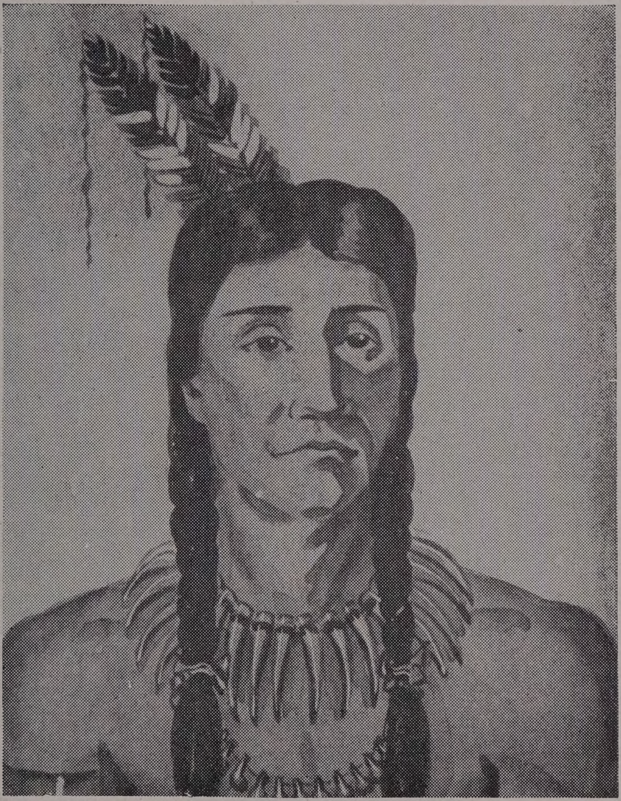
'On the other side of the sky.' An Oneida chief, who came into prominence about the middle of the 18th century. He was known among the Delawares as Monacatuatha, or Monakaduto. He is mentioned as early as 1748, and in 1753 was present at the Carlisle treaty. The following year he succeeded Half-King Scruniyatha in the direction of affairs at Aughwick, Pennsylvania, whither he removed from Logstown to escape the influence of the French. On January 7, 1754, he was in Philadelphia, on his way to the Six Nations with a message from the Governor of Virginia, and also by the desire of the Indians of Pennsylvania to ask the former to send deputies to a conference with the governor. He was with Braddock at the time of his defeat, having made in the preceding May a speech to the Indians at Fort Cumberland urging them to join Braddock in his expedition. In 1756 he seems to have been attending conferences and making speeches, mostly in behalf of peaceful measures, in some of these efforts being joined by Andrew Montour. One of his speeches was made July 1, 1756, at the conference of the Six Nations with Sir William Johnson in behalf of the Shawnee and Delawares. Mention is made in the same year of his son who had been taken prisoner by the French and afterward released, and who soon thereafter visited and conferred with Johnson. Scarouady was a firm friend of the English colonists, and as strong an enemy of the French. He was an orator of considerable ability, and was the leading speaker at the numerous conferences he attended. His home was on the Ohio river in western Pennsylvania, where he exercised jurisdiction over the western tribes similar to that of Shikellimay over those in central Pennsylvania.

OCCOM

A Christian convert, called "the pious Mohegan," born in 1723. Converted to Christianity under the influence of Rev. E. Wheelock in 1741, he received in the family of that minister a good education, learning to speak and to write English and obtaining some knowledge of Latin and Greek, and even of Hebrew. Owing to ill health he did not complete the collegiate instruction intended for him. He was successively a school teacher in New London, Connecticut (1748); preacher to the Indians of Long Island for some ten years; agent in England (1766-1767) for Mr. Wheelock's newly established school, where he preached with great acceptance and success; minister of the Brotherton Indians, as those Mahican were called who removed to the Oneida country in the state of New York (1786). On his death at New Stockbridge, New York, in 1792, Occom was greatly lamented. He is said to have been an interesting and eloquent speaker, and while in England delivered some 300 sermons. A funeral sermon on Moses Paul, a Mahican executed for murder in 1771, has been preserved in printed form. Occom was the author of the hymn beginning "Awaked by Sinai's Awful Sound," and of another, "Now the Shades of Night Are Gone," which gave Bishop Huntington delight that the thought of an Indian was made part of the worship of the Episcopal Church; but it was omitted from the present hymnal. It was through his success in raising funds in England that Mr. Wheelock's school was transferred from Lebanon, Connecticut, to New Hampshire, where it was incorporated as Dartmouth College. As a man, Occom exhibited the virtues and the failings of his race. He was a regularly ordained minister, having been examined and licensed to preach by the clergymen of Windham Company, Connecticut, and inducted in 1759 by the Suffolk presbytery, Long Island. His later years were marred by drunkenness and other vices, but on the whole his life was one of great benefit to his race.

PONTIAC

An Ottawa chief, born about 1720, probably on Maumee river, Ohio, about the mouth of the Auglaize. Though his paternity is not positively established, it is most likely that his father was an Ottawa chief and his mother a Chippewa woman. J. Wimer says that as early as 1746 he commanded the Indians—mostly Ottawa—who defended Detroit against the attack of the northern tribes. It is supposed he led the Ottawa and Chippewa warriors at Braddock's defeat. He first appears prominently in history at his meeting with Major Robert Rogers, in 1760, at the place where Cleveland, Ohio, now stands. This officer had been dispatched to take possession of Detroit on behalf of the British. Pontiac objected to the further invasion of the territory, but, learning that the French had been defeated in Canada, consented to the surrender of Detroit to the British, and was the means of preventing an attack on the latter by a body of Indians at the mouth of the strait. That which gives him most prominence in history and forms the chief episode of his life is the plan he devised for a general uprising of the Indians and the destruction of the forts and settlements of the British. He was for a time disposed to be on terms of friendship with the British and consented to acknowledge King George, but only as an "uncle," not as a superior. Failing to receive the recognition he considered his due as a great sovereign, and being deceived by the rumor that the French were preparing for the reconquest of their American possessions, he resolved to put his scheme into operation. Having brought to his aid most of the tribes northwest of the Ohio, his plan was to make a sud-



PONTIAC

den attack on all the British posts on the lakes at once—at St. Joseph, Ouiatenon, Michilimackinac, and Detroit—as well as on the Miami and Sandusky, and also attack the forts at Niagara, Presque Isle, Le Boeuf, Venango, and Pitt (Du Quesne). The taking of Detroit was to be his special task. The end of May, 1763, was the appointed time when each tribe was to attack the nearest fort and, after killing the garrison, to fall on the adjacent settlements. It was not long before the posts at Sandusky, St. Joseph, Miami (Fort Wayne), Ouiatenon, Michilimackinac, Presque Isle, Le Boeuf, and Venango were taken and the garrison in most cases massacred; but the main points, Detroit and Fort Pitt, were successfully defended and the Indians forced to raise the siege. This was a severe blow to Pontiac, but his hopes were finally crushed by the receipt of a letter from M. Neyon, commander of Fort Chartres, advising him to desist from further warfare, as peace had been concluded between France and Great Britain. However, unwilling to abandon entirely his hope of driving back the British, he made an attempt to incite the tribes along the Mississippi to join in another effort. Being unsuccessful in this attempt, he finally made peace at Detroit, August 17, 1765. In 1769 he attended a drinking carousal at Cahokia, Illinois, where he was murdered by a Kaskaskia Indian. Pontiac, if not fully the equal of Tecumseh, stands closely second to him in strength of mind and breadth of comprehension.

OCONOSTOTA

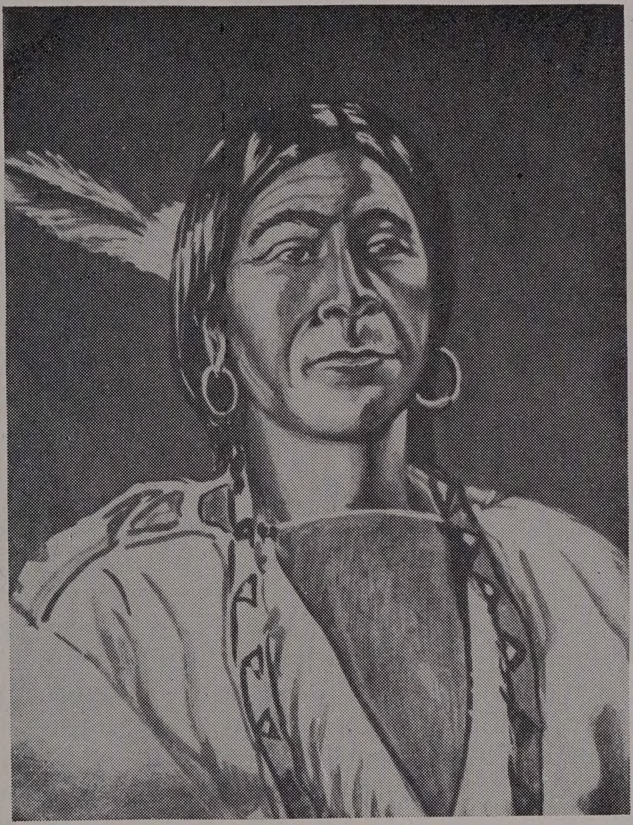
('Groundhog-sausage'). A Cherokee war chief in the 17th century. In the French war the Cherokee were at first allies of the English, but the spread of the British settlements and unfair and contemptuous treatment changed their sentiments. When they began to take reprisals for barbarous acts committed by American frontiersmen, and refused to surrender to the perpetrators, Governor Littleton, of South Carolina, in November, 1759, cast into jail a delegation headed by Oconostota that had come to treat for the continuance of peace, saying that he would make peace in the Cherokee country. Attacullaculla obtained the exchange of Oconostota for one of the murderers demanded, and after the return of Littleton from a futile expedition the young war chief laid siege to Fort Prince George in upper South Carolina. He called out the commander, Lieutenant Cotymore, for a parley and shot him, whereon the garrison butchered the Cherokee chiefs confined as hostages. Oconostota then fell upon the frontier settlements of Carolina, while the Cherokee warriors over the mountains captured Fort Louden in Tennessee. Colonel Montgomery at the head of 1,600 men relieved Fort Prince George and destroyed the lower Cherokee towns, then marched to the succor of Fort Louden, but was routed in a fierce battle. After the war Oconostota became civil chief of the nation. The ancient war between the Cherokee and the Iroquois was terminated by a treaty which Oconostota went to New York to sign in 1768. The contest for their ancestral land, which caused their sympathies to swerve from the English to the French in the earlier war, made the Cherokee eager allies of the British against the Americans in the war of the Revolution. The tribe suffered severely in the contest and at its close Oconostota resigned the chiefship to his son, Tuksi, 'The Terrapin.' He died about 1783.

REDWING

The name of a succession of chiefs of the former Khemnichan band of Mdewakanton Sioux, residing on the west shore of Lake Pepin, Minnesota, where the city of Redwing now stands. At least four chiefs in succession bore the appellation, each being distinguished by another name. The elder Redwing is heard of as early as the time of the Pontiac war, when he visited Mackinaw, and was in alliance with the English in the Revolution. He was succeeded by his son, Walking Buffalo (Tatankamani), who enlisted in the British cause in 1812. The name was maintained during two succeeding generations, but disappeared during the Sioux outbreak of 1862-1865. The family was less influential than the Little Crows or the Wabashas of the same tribe.

LOGAN

A noted Indian chief, born at Shamokin, Pennsylvania, about 1725. He is usually spoken of as a Cayuga chief, while others call him a Mingo, the common term in the colonial period for those Iroquois living beyond their proper boundaries. Bartram says that he was a Frenchman born in Montreal, but as a prisoner was adopted by the Oneida. The same authority further states that his son (presumably Tah-gah-jute) took the name Logan from his friend James Logan, who was secretary and for a time acting governor of Pennsylvania. He lived a number of years near Reedsville, Pennsylvania, supporting himself and family by hunting and the sale of dressed skins. Later, about 1770, he removed to the Ohio and was living at the mouth of Beaver Creek when visited by Heckewelder in 1772; and in 1774, about the time of the Dunmore war, he resided at Old Chillicothe, now Westfall, on the west bank of Sciota river, Pickaway county, Ohio. In 1774 a number of Indians, including some of Logan's relatives, were brutally massacred at the mouth of Yellow river by settlers on the Ohio, in retaliation, it was claimed, for the murder of white emigrants, and for a time Michael Cresap was supposed to be the leader in this massacre. There has been much controversy as to the facts in this case. A careful study of the evidence given by Jefferson in the appendix to his Notes on Virginia, by J. J. Jacob in his Biographical Sketch of the Life of Michael Cresap, and by Brantz Mayer in his Tah-gah-jute, leads to the conclusion that the massacre of the Indians was by Greathouse and a party of white settlers, and that Cresap was not present; that Logan's sister, and possibly some other relative, were killed; that his wife was not murdered, and that he had no children. It seems evident, however, that Logan was brought in some way


LOGAN

to believe that Cresap led the attack. For several months Logan made war on the border settlements, perpetrating fearful barbarities upon men, women, and children. In the celebrated speech attributed to him he boasts of these murders. This supposed speech was probably only a memorandum written down from his statement and afterward read before the treaty meeting at Chillicothe, at which Logan was not present. His intemperate habits, begun about the time of his removal to the Ohio, grew upon him, and after the return of peace compelled him to forbear the use of the tomahawk he became an abandoned sot. On his return from a trip to Detroit in 1780 he was killed by his nephew, apparently in a quarrel. His wife, who was a Shawnee woman, survived him, but no children resulted from their union. A monument to Logan stands in Fort Hill cemetery, Auburn.

CAPTAIN PIPE

A Delaware chief, known to the whites as Captain Pipe, and after 1763 among his people as 'Maker of Daylight.' An hereditary sachem of the Wolf division of the Delawares, he was war chief of the tribe. He was also prominent in council, having a reputation for wisdom and a remarkable gift of oratory. In the French war he fought against the English with courage and skill. He was present at the conference with George Croghan at Fort Pitt in 1759, and in 1763 or 1764 tried to take the fort by strategem, but failed, and was captured. After peace was concluded he settled with his clan on upper Muskingum river, Ohio, and in 1771 sent a "speech" to Governor Penn. He attended the councils of the tribe at the Turtle village and at Fort Pitt until the Revolutionary War broke out, when he accepted British pay and fought the Americans and the friendly Indians, but told the British commander at Detroit that he would not act savagely toward the whites, having no interest in the quarrel, save to procure subsistence for his people, and expecting that when the English made peace with the colonists the

Indians would be punished for any excesses that they committed. Colonel William Crawford, however, in retaliation for the massacre of Moravian Indians by a party of white men, was put to torture when he fell into Captain Pipe's hands after the ignominious rout of his regiment of volunteers near the upper Sandusky in May, 1782. Pipe signed the treaty of Fort Pitt, Pennsylvania, September 17, 1778, the first treaty between the United States and the Indians; he was also a signer of the treaties of Fort McIntosh, Ohio, January 21, 1785, and Fort Harmar, Ohio, January 9, 1787. In 1780 he removed from his home on Walhonding Creek, at or near White Woman's town, to old Upper Sandusky, or Cranestown, Ohio, thence to Captain Pipe's village, about 10 miles southeast of Upper Sandusky, on land that was ceded to the United States in 1829. He died in 1794.

GREAT MORTAR

A Creek chief; an ally of the French in the Seven Years' War. When the English superintendent of Indian affairs called a council of the Creeks with the object of winning them over, he refused the pipe of peace to Great Mortar because the chief had favored the French, and the latter withdrew with his followers, confirmed in his hostility to the British. He received a commission from the French, and after killing or driving out the English traders and settlers took up a position on the border, where he could raid the Georgia settlements, obtaining his arms and supplies from the French fort on Alabama river. Many Creeks and Cherokee joined him there until the Chickasaw surprised the camp and put his warriors to flight. He settled at another place whence he could resume his depredations and continued to ravage the scattered settlements, including Augusta, Georgia. In 1761 Colonel James Grant, at the head of 2,600 Americans and friendly Indians, brought all the hostiles to terms, and a peace was made which fixed the watershed of the Allegheny mountains as the boundary between the British colonies and the lands of the natives.

NOKA

A chief of the western Chippewa in the latter half of the 18th century, who attained some celebrity as a leader and hunter. The chief incident of his life relates to the war between the Mdewakanton and the Chippewa for possession of the banks of the upper Mississippi. In 1769, the year following the battle of Crow Wing, Minnesota—where the Chippewa, though maintaining their ground, were hampered by inferior numbers—they determined to renew the attack on the Mdewakanton with a larger force. This war party, under the leadership of Noka, referred to as "Old Noka" evidently on account of his advanced age, attacked Shakopee's village on Minnesota river, Minnesota, the result being a drawn battle, the Chippewa retiring to their own territory without inflicting material damage on their enemy. Regarding Noka's skill as a hunter, it is said that he killed in one day's hunt, starting from the mouth of Crow Wing river, Minnesota, 16 elk, 4 buffalo, 5 deer, 3 bears, a lynx, and a porcupine. Hole-in-the-day was one of Noka's descendants.

NAWKAW

A Winnebago chief, known also as 'Walking Turtle,' because he was a member of the Walking Turtle family, the ruling family of the tribe. He was born in 1735, and died at the advanced age of 98 years in 1833. His residence was at Big Green lake, between Green Bay and Fort Winnebago (Portage), Wisconsin, and 30 miles from the latter. The earliest recorded notice of Nawkaw relates to his presence, as principal chief of his tribe, at the battle of the Thames, Canada, October 5, 1813, and that he was beside Tecumseh when the latter fell. If the statement in regard to his age be correct, Nawkaw was at that time 78 years of age. That he was active in behalf of his tribe in peaceful measures for the remaining years of his life is evident from the fact that he was one of the chief agents of the Winnebago in making settlements and treaties on their behalf. His name, in various forms (Carimine, Karry-Man-ee, Nan-kaw, Naukaw-kary-maunie, Karamanu, and Onunaka), is attached to the treaties of St. Louis, Missouri, June 3, 1816; Prairie du Chien, Wisconsin, August 19, 1825; Butte des Morts, Wisconsin, August 11, 1827; Green Bay, Wisconsin, August 25, 1828; and Prairie du Chien, August 1, 1829. But his most important acts in behalf of peace were his efforts in keeping his people from taking part in the Black Hawk war in 1832. "The policy of Nawkaw," say McKenney and Hall, "was decidedly pacific, and his conduct was consistent with his judgment and professions. To keep his followers from temptation, as well as to place them under the eye of an agent of our government, he encamped with them near the agency, under the charge of Mr. Kinzie." It was chiefly through his exertions that Red Bird and his accomplices in the Gagnier murder were surrendered, and through his influence that clemency was obtained for them, for which purpose he visited Washington in 1829; but the pardon for Red Bird came after he died in prison at Prairie du Chien. Nawkaw was a large man, 6 ft. tall and well built. Mrs. Kinzie says he was a stalwart Indian, with a broad, pleasant countenance, the great peculiarity of which was an immense under lip, hanging nearly to his chin; this is seen to some extent in his portrait. He is described as a sagacious man, of firm, upright character and pacific disposition, who filled his station with dignity and commanded respect by his fidelity.

TARHE

A noted Wyandot chief of the Porcupine clan, born at Detroit in 1742, died at Cranetown, near Upper Sandusky, Wyandot county, Ohio, in November, 1818. He was called Le Chef Grue, or Monsieur Grue, by the French; the English knew him as Crane. When in his prime Tarhe was a lithe, wiry man, capable of great endurance. He fought at Point Pleasant on the Kanawha under Cornstalk in 1774, and it is said that, of the thirteen chiefs who participated in the battle of Maumee Rapids.

or Fallen Timbers, in 1794, when the Indians met with such disastrous defeat at the hands of Wayne, Tarhe was the only one to escape, and he was badly wounded in the arm. Largely through his influence, and in the face of great opposition, the treaty of Greenville in 1795 was made possible, and he ever after held its provisions inviolate, even to opposing Tecumseh's war policy from 1808 until the War of 1812. He remained faithful to the American cause during this conflict, and, although more than 70 years of age, marched at the head of his warriors through the whole of General Harrison's campaign into Canada, and participated in the battle of the Thames, October 5, 1813, in which Tecumseh was slain. From the close of the war until his death in 1818, Tarhe became well known to the settlers in central Ohio, "many of whom were honored by his friendship and benefited by his influence." Harrison described him in 1814 as a "venerable, intelligent, and upright man," and at another time, while speaking highly of several important chiefs with whom he had been largely in contact, he designated Chief Crane as the noblest of them all. He was chief priest of his tribe, and as such was the keeper of the calumet which bound the tribes north of the Ohio in a confederation for mutual benefit and protection. After his death a mourning council was held at Upper Sandusky, attended by representatives of all the tribes of Ohio, the Delawares of Indiana, and the Seneca of New York, among the noted chiefs present being Red Jacket. The exact place of his burial is unknown.

WHITE-EYES

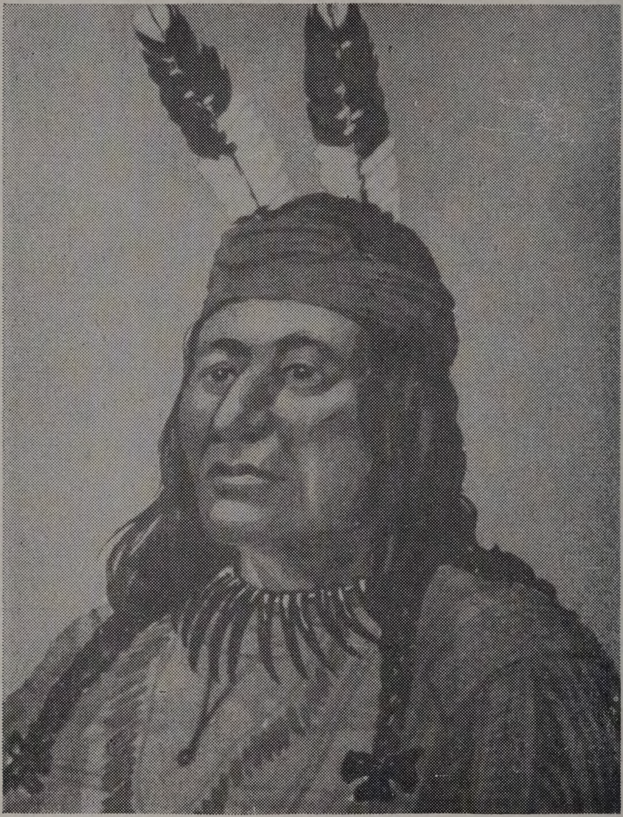
A former chief of the Delawares in Ohio. He was first councilor and in 1776 succeeded to the chieftaincy on the death of Netawatwees pending the minority of the hereditary chief. He encouraged the Moravian missionaries in their efforts to civilize and educate the Indians. In the Revolutionary War, as in the previous conflict between the colonists and the native tribes, he strove to keep the Delawares neutral. When the Iroquois council commanded the Delawares to take up arms for the British, he replied that he was no woman and would do as he pleased. When Captain Pipe almost persuaded his people to take the warpath in the spring of 1778, he told the warriors that he would march at their head if they were determined to go, and would seek to be the first to fall and thus avoid witnessing the utter destruction of the tribe. Compelled to declare himself, he openly espoused the American cause and joined McIntosh's expedition against the British Indians of Sandusky, but died of smallpox at Pittsburgh in November, 1778, before the force set out.

GLIKHIKAN

A Delaware warrior and orator. He was one of the chief captains of the Delawares, who, in an argument with the French priests in Canada had, in the opinion of the Indians, refuted the Christian doctrine. Thinking to achieve a similar victory and win back to paganism the Christian Delawares, he challenged the Moravian missionaries to a debate in 1769. To the dismay of his admirers he was himself converted to Christianity, and in the following year went to live with the United Brethren. In the Revolutionary War his diplomacy saved the Christian settlements from destruction at the hands of the Hurons under Half-King in 1777, and when the latter, on September 4, 1781, captured him and the German missionaries, their chief interfered to save Glikhikan from the wrath of his Munsee tribesmen who were with the Hurons. Glikhikan was murdered and scalped at Gnadenhuetten on March 8, 1782, by the white savages under Colonel David Williamson.

CORNSTALK

A celebrated Shawnee chief (born about 1720, died in 1777) who held authority over those of the tribe then settled on the Scioto, in Ohio. He was brought most prominently into notice by his leadership of the Indians in the battle of Point Pleasant, at the mouth of Great Kanawha river, West Virginia, October 10, 1774. Although defeated in a battle lasting throughout the day, his prowess and generalship on this occasion—where his force, mostly Shawnee, numbering probably 1,000, was opposed to 1,100 Virginia volunteers—won the praise of



CORNSTALK

the whites. After this battle he entered into a treaty of peace with Lord Dunmore in November, 1774, at Chillicothe, Ohio, although strenuously opposed by a part of his tribe, and faithfully kept it until 1777. In the latter year the Shawnee, being incited to renew hostilities, he went to Point Pleasant and notified the settlers that he might be forced into the war. The settlers detained him and his son as hostages, and they were soon after murdered by some infuriated soldiers in retaliation for the killing of a white settler by some roving Indians, thus arousing the vindictive spirit of the Shawnee, which was not broken until 1794. Cornstalk was not only a brave and energetic warrior, but a skilful general and an orator of considerable ability. A monument was erected to his memory in the court-house yard at Point Pleasant in 1896.

BLACK HOOF

A principal chief of the Shawnee, born about 1740, near the present Winchester, Kentucky. He was one of the greatest captains of this warlike tribe throughout the period when they were dreaded by the whites. He was present at Braddock's defeat in 1755, and in the battle with the Virginian militia under General Andrew Lewis at Point Pleasant, West Virginia, in 1774 he bore a prominent part. He was an active leader of the Shawnee in their resistance to the advance of the white settlements west of the Allegheny mountains, and fought the troops of Harmar and St. Clair. When the victory of General Anthony Wayne broke the power of the Indian confederation and peace was signed on August 3, 1795, Black Hoof's fighting days came to an end, but not his career as an orator and counselor. When finally convinced of the hopelessness of struggling against the encroachment of the whites, he used his great influence to preserve peace. He was a persuasive and convincing speaker and was thoroughly versed in the traditions of the tribe as well as in the history of their relations with the whites, in which he had himself borne a conspicuous part. As head chief of the

Shawnee he kept the majority of the tribe in restraint when British agents endeavored to stir them into rebellion against the American government and succeeded in seducing Tecumseh and some of the younger warriors. He died at Wapakoneta, Ohio, in 1831.

EVEA

A Comanche chief, prominent between 1772 and 1778. In June, 1772, he went to San Antonio Bexar and ratified a treaty with the governor of Texas. Governor Ripperda, referring to this event in a letter of July 4, 1772, called him Evea, "capitan" of the Comanche nation, and in a letter written the next day he referred to him as "Pubea o Evea, principal capitan" of that tribe. He was apparently still chief in 1778, for Mezieres tells of meeting in Texas a party of Comanche under the son of Evea, a chief held in high estimation among his people.

KONOKA

The eldest son and successor of Choukeka Dekaury, born in 1747. He was named Konoka ('Eldest') Dekaury, and is often mentioned as "Old Dekaury," but is equally well known as Schachipkaka. Before his father's death, in 1816, Konoka had joined a band of Winnebago who took part, in 1813, in the attack led by Proctor on Fort Stephenson, on lower Sandusky river, Ohio, which was gallantly defended by Major George Croghan. He fought also in the battle of the Thames, in Canada. He was held for a time, in 1827, as a hostage at Prairie du Chien for the delivery of Red Bird. His band usually encamped at the portage of Wisconsin river, the site of the present Portage, Wisconsin. Mrs. Kinzie describes him as "the most noble, dignified, and venerable of his own or indeed of any other tribe," having a fine Roman countenance, his head bald except for a solitary tuft of long, silvery Governor Carleton, and sullied his name by taking an hair neatly tied and falling back on his shoulders, and exhibiting a demeanor always courteous, while his dress was always neat and unostentatious. He signed the treaty of Prairie du Chien August 19, 1825, on behalf of the Winnebago, and died on Wisconsin river April 20, 1836.

JOSEPH BRANT

A celebrated Mohawk chief, popularly known as Joseph Brant, who took an active part against the white settlers in the border wars during the Revolution, and who first came into official notice as a so-called "Pine tree chief." He was born on the Ohio in 1742 while his parents were on a hunting expedition to that section. The home of his family was at Canajoharie Castle in the Mohawk valley, New York. His father, Tehowaghwengaraghkwin, according to Stone, was a full-blood Mohawk of the Wolf gens, and his mother was also Indian or at least a half-blood. While Joseph was still young his father died, and the mother then married an Indian known among the whites as Brant: hence the name by which Brant is commonly known. His sister Molly, the elder child, became the acknowledged wife, according to the Indian method, of Sir William Johnson. Thayendanegea's career as a warrior began at the age of 13, when he joined the Indians under Sir William Johnson at the battle of L. George in 1755. Johnson sent him to Dr. Wheelock's charity school at Lebanon, Connecticut, where he learned to speak and write English, and acquired some knowledge of general literature and history. He married the daughter of an Oneida chief about 1765, and settled at Canajoharie, where he joined the Episcopal Church and for a time led a peaceful life. His wife died in 1771, leaving a son and a daughter; in the year following he married his first wife's half-sister. He was with Johnson in the Niagara expedition of 1759, and took part in the Pontiac war of 1763, fighting on the English side. Having visited England in 1775, he returned prepared to devote his energies to the British cause in the Revolution, then imminent. He was given a colonel's commission by active part in the massacre at Cherry valley and in the raid that desolated Minisink, Orange county, in 1779. He was conspicuous in the battle of Oriskany, August 6, 1779, but was not present at the massacre of Wyoming in 1778, as has been charged. After the treaty of peace between Great Britain and the United States in 1783, still retaining his commission in the British service and drawing half pay, Brant was granted a tract of land, 6 miles wide, on each side of Grand river, Ontario, on which he settled with his Mohawk and other Iroquois followers, and continued to rule over them until his death, November 24, 1807. He was thrice married; his second wife died childless, but by his third wife he had seven children. His youngest son, John (Ahyouwaighs), became chief of the Mohawk tribe through his mother, who was the eldest daughter of the head chief of the Turtle gens. His daughter Elizabeth married William Johnson Kerr, grandson of Sir William Johnson. The last survivor of the Brant children was Catherine B. Johnson, who died in 1867. Thayendanegea was buried near the little church he had built on Grand river, 3 miles from Brantford, Ontario, and a monument placed over his grave bears the inscription, "This tomb is erected to the memory of Thayendanegea or Captain Joseph Brant, principal chief and warrior of the Six Nations Indians, by his fellow-subjects, admirers of his fidelity and attachment to the British Crown." In 1879 the grave was desecrated and the bones were stolen by a physician and medical students, but most of them, including the skull, were recently restored to their former resting place.

ODISERUNDY

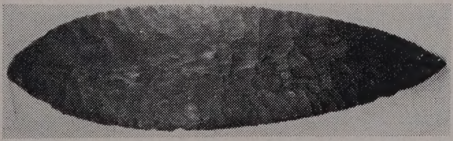
A prominent warrior in the Revolution, often called John the Mohawk, and in chief command of a war party in 1777. The name is now written Deseronto, 'The lightning has struck.' In the New York State Library at Albany is a letter from John Deserontyon, dated Bay of Quinte, November, 1796, where he headed a band of Mohawk. He was present at a treaty with the United States after the Revolution. A place in Canada bears his name.

EMISTESIGO

Known also as Guristersigo. An Upper Creek chief and noted warrior who came prominently into notice in the latter part of the 18th century. The British being in possession of Savannah, Georgia, in June, 1782, General Wayne was dispatched to watch their movements. On May 21, Colonel Brown, of the British force, marched out of Savannah to meet, according to appointment, a band of Indians under Emistesigo, but was intercepted and cut to pieces by Wayne. Meanwhile Emistesigo succeeded in traversing the entire state of Georgia without discovery, except by two boys, who were captured and killed. Wayne, who was not anticipating an attack, was completely surprised by the Indians, who captured two of his cannon, but succeeded in extricating his troops from their danger, and, after severe fighting, in putting the Creeks to flight. Emistesigo was pierced by bayonets, and 17 of his warriors fell by his side. He was at this time only 30 years of age, and is described as being 6 feet 3 inches in height and weighing 220 pounds.

OTSIQUETTE

An Oneida chief who signed the treaty of 1788. He was a well educated man and had visited Lafayette in France, but returned to savage life. He was a member of the delegation of chiefs to Philadelphia in 1792, where he died and was buried with military honors. He is also called Peter Otzagert and Peter Jaquette. Elkanah Watson described him at the treaty of 1788. Peter Otsiquette, perhaps the same Indian, witnessed the Onondaga treaty of 1790.



SEQUIDONGQUEE

A famous Seneca chief of the period of the American Revolution, called also Little Beard, and living at Little Beard's town, now Cuylerville, Livingston county, New York. His successor inherited both names, and the two cannot always be distinguished. Their names appear on the treaties of 1790, 1797, 1815, and 1826, in various forms, as Shecanachweschegue, Saheoquiaudonqui, Sigwaahsohgwih, Checanadughtwo, etc. The Indian name may belong to the later chief alone, who is described as having been below the medium height, and a fluent speaker.

LEATHERLIPS

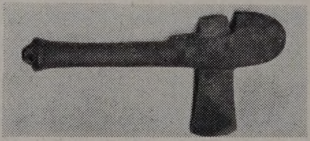
('Two clouds of equal size')—Hewitt. A Huron (Wyandot) chief of the Sandusky tribe of Ohio who, in August, 1795, signed the treaty of Greenville in behalf of his people. His honorable character and friendship for the whites inflamed the jealousy of Tecumseh, who ruthlessly ordered him to be killed on the plea that he was a wizard, Tecumseh's fanaticism being so overmastering that he assigned the execution of Shateiaronhia to another Huron chief named Roundhead. He was apprised of his condemnation by his brother, who was sent to him with a piece of bark on which a tomahawk was drawn as a token of his death. The execution took place near his camp on the Scioto, about 14 miles north of Columbus, in the summer of 1810, there being present a number of white men, including a justice of the peace, who made an effort to save the life of the accused, but without success. He was tomahawked by a fellow tribesman while kneeling beside his grave, after having chanted a death song. The Wyandot Club of Columbus, Ohio, in 1888, erected a granite monument to Shateiaronhia in a park surrounded by a stone wall, including the spot where he died.

NANCY WARD

A noted Cherokee half-breed woman, the date and place of whose birth and death are alike unknown. It is said that her father was a British officer named Ward and her mother a sister of Atakullakulla, principal chief of the Nation at the time of the first Cherokee war. She was probably related to Brian Ward, an oldtime trader among the Cherokee. During the Revolutionary period she resided at Echota, the national capital, where she held the office of "Beloved Woman," or "Pretty Woman," by virtue of which she was entitled to speak in councils and to decide the fate of captives. She distinguished herself by her constant friendship for the Americans, always using her best effort to bring about peace between them and her own people, and frequently giving timely warning of projected Indian raids, notably on the occasion of the great invasion of the Watauga and Holston settlements in 1776. A Mrs. Bean, captured during this incursion, was saved by her interposition after having been condemned to death and already bound to the stake. In 1780, on occasion of another Cherokee outbreak, she assisted a number of traders to escape, and the next year was sent by the chiefs to make peace with Sevier and Campbell, who were advancing against the Cherokee towns. Campbell speaks of her in his report as "the famous Indian woman, Nancy Ward." Although peace was not then granted, her relatives, when brought in later with other prisoners, were treated with the consideration due in return for her good offices. She is described by Robertson, who visited her about this time, as "queenly and commanding" in appearance and manner, and her house as furnished in accordance with her high dignity. When among the Arkansas Cherokee in 1819, Nuttall was told that she had introduced the first cows into the Nation, and that by her own and her children's influence the condition of the Cherokee had been greatly elevated. He was told also that her advice and counsel bordered on the supreme, and that her interference was allowed to be decisive even in affairs of life and death.

KILLBUCK

A Delaware chief, born about 1722; the name borne by his father, one of the best educated Indians of his time. He was chosen on the death of White Eyes, about 1778, to succeed him as acting chief of the nation during the minority of the hereditary sachem of the Turtle or Unami division, having in the council won a reputation for sagacity and discretion. Like his predecessor he strove to maintain friendship with the whites, and was encouraged in this by the Indian agents and military commandants at Pittsburgh, who promised the aid of the American Government in the uplifting and civilization of the Indians if lasting peace could be effected. The war party, led by Hopocan, prevailed, however, in the council. Killbuck was therefore invited by the officer commanding the garrison to remove with others of the peace party to an island in Allegheny river, where they could be under the protection of the soldiery, but they were not protected from a party of murderous white men that fell upon them when returning from the massacre of nearly 100 Christian Delawares at Gnadenhuetten in 1782, when the young chief and all the others except a few were slain. Killbuck made his escape by swimming, but the documents that William Penn had given to the Indians were destroyed. His services were of value in bringing about a general peace, but the Munsee held him responsible for the misfortunes that had befallen the Delawares, and to escape their vengeance he remained with his family at Pittsburgh, long after peace was proclaimed. He joined the Moravian Indians in the end and lived under the protection of the settlement, still sedulously avoiding his vindictive foes. He was baptized by the name of William Henry and lived till January, 1811.

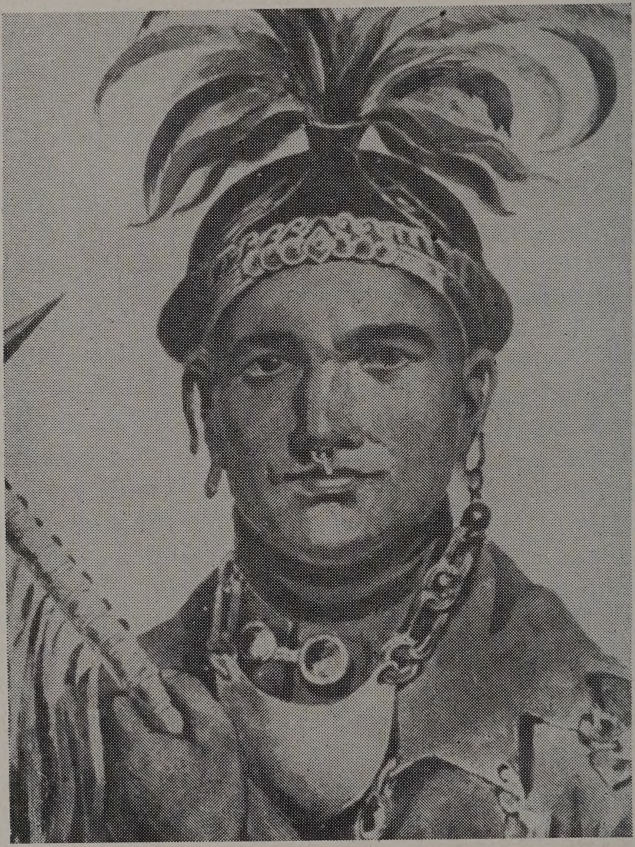


TOMAU

A noted Menominee chief, born about 1752, though the inscription on the monument erected over his grave by John Law, of Green Bay, makes him but 56 years of age at his death, July 8, 1818. He was the second son of Old Carron, a half-blood French and Menominee, acting head chief. His mother was probably an Abnaki. Though not the official chief of the tribe by inheritance, he was regarded as chief in authority, since the hereditary title was held by one incapable of ruling. He was met by Zebulon Pike in 1805, who employed him as guide and speaks of his friendship for Americans, though subsequent acts did not serve to confirm this opinion. It is, however, true that, notwithstanding Tecumseh's eloquent appeal to the Menominee to join in the war on the United States settlements, Tomau stood firmly for peace, yielding only so far as to consent that such of his young men as wished to join as individuals might do so. He advised against so doing, however, and only a few availed themselves of the privilege. Later, on the other hand, Tomau allied himself with the British, and with probably 100 of his warriors accompanied Colonel Dickson in 1812 in the capture from the Americans of Fort Mackinaw, though there was no fighting. It was during this expedition that Oshkosh was placed under Tomau's special care. He was also with Proctor and Dickson in the attack on Fort Sandusky, and in 1814, with about 80 Menominee, accompanied Dickson to Mackinaw, where they took part in the battle in which the American commander Major Holmes fell. In 1816 Tomau gave permission to the United States troops to build a fort in Menominee territory. Two years later he died at Mackinaw from excessive intoxication, and was buried there. Tomau was of the Prairie-chicken clan, and was thrice married; his first wife, Kiwakomuqkiu ('Wandering Around'), was a Menominee woman, by whom he had two sons. Separating from this wife he married two sisters, with both of whom he lived until they died and by one of whom he had four children.

CORNPLANTER

Remarkable leader of the Seneca people, born near Port Plain, New York, about 1738. His father was a trader of Dutch descent, his mother the daughter of a Seneca chief. As a boy he never knew his father, but as he grew up he learned that his father was a white man, well liked by his people. In 1854 George Washington visited his mother and struck up a friendship with Cornplanter. A year later he witnessed the battle of Braddock's defeat, where he saw Washington continually exposed to rifle fire, and thought it remarkable that he escaped.



CORNPLANTER

He became a warrior of note, and was highly respected by his people for his kindness and bravery. He was the terror of his enemies and the glory of his tribe. After he became a chief of considerable eminence he was informed of his parentage, and the place of his father's residence. He promptly took his father prisoner, informed him of their relationship and returned him safely to his family.

During the Revolution Cornplanter learned that his father had been taken prisoner by an enemy, and was to be put to death. He dashed angrily into the mist of the savage foe, and with his great strength rescued his father from the scalping knife.

After the Revolution, he was commissioned by Washington to make peace between the whites and his people. His proposition was received with anger and an attempt was made to poison him. He became seriously ill, but after recovering commanded the Indians to cease hostilities or he would kill every one of them. Peace was then hastily agreed to.

Because of his suggestion to his people that they plant more and hunt less, he was called "The Planter" by them, and Cornplanter by the whites. He died about 1825.

BLACK THUNDER

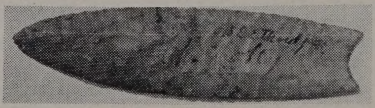
A Fox chief. He was the patriarch of the tribe when, at a council held at Portage, Wisconsin, in July, 1815, he replied to charges of breach of treaties and of hostile intentions, made by the American commissioners, with a burst of indignant eloquence, claiming the protection of the government for his tribe, that, having smoked the peace pipe, had remained faithful throughout the war, and respect also for their title to ancestral lands. He signed the treaty at St. Louis on September 14, 1815.

MOKOHOKO

A chief of the band of Sauk that took the lead in supporting Black Hawk in the Black Hawk war. He was of the Sturgeon clan, the ruling clan of the Sauk, and was a bitter enemy of Keokuk. The band still retains its identity. It refused to leave Kansas when the rest of the tribe went to Indian Territory, and had to be removed thither by the military. It is now known as the Black Hawk band, and its members are the most conservative of all the Sauk.

COLBERT

A Chickasaw chief. During the Revolutionary War he aided the Americans, and in the army of General Arthur St. Clair led the Chickasaw allies against the hostile tribes and was known as the great war chief of his nation. In the War of 1812 he served nine months in the regular infantry, then returned to lead his warriors against the hostile Creeks, whom he pursued from Pensacola almost to Apalachicola, killing many and bringing back 85 prisoners to Montgomery, Alabama. He was styled a general when he visited Washington at the head of a Chickasaw delegation in 1816. In the treaties ceding Chickasaw lands to the United States the name of General Colbert appears, except in the ones to which was signed the name Piomingo, which also was borne by a captain of the Chickasaw in the St. Clair expedition, and was the pseudonym under which John Robertson, "a headman and warrior of the Muscogulgee nation," wrote **The Savage.**



RED JACKET

A noted Seneca orator and chief of the "merit" class of the Wolf clan, born about 1756 probably at Canoga, in Seneca county, New York, where a monument commemorates his birth; died on the former "Buffalo reservation" of the Seneca, on lands now within the limits of Buffalo, New York, January 20, 1830. In civil life his Indian name was Otetiani, probably meaning prepared or ready. On his elevation to a chiefship, he received the name Shagoiewatha.

In the American Revolution, his tribe, the Seneca, having reluctantly espoused the cause of Great Britain, Red Jacket, although strongly opposed to this course of his people, took the field with his fellow warriors. At once his ability and intelligence attracted the attention of British officers, one of whom gave him a brilliant red jacket, which, when worn out, was replaced by a second, and so on until this distinctive dress became a characteristic feature of its wearer, whence his popular name.

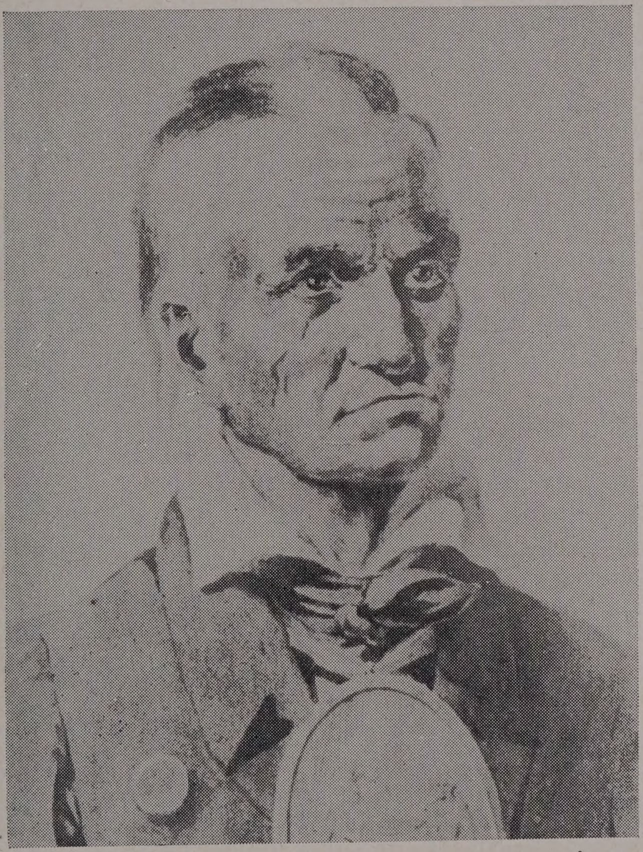
Red Jacket was frequently employed in carrying dispatches, but he took no very active part in the actual fighting: indeed he was even reproached with being a coward for certain conduct in the field by the great fighting chief Cornplanter.

During the invasion of the Seneca country by General Sullivan in 1779, Cornplanter sought to make a stand against the American forces on the shore of Canandaigua lake, but on the approach of the American troops, a number of Indians, including Red Jacket, began to retreat. Seeing the ill effect of this movement, Cornplanter endeavored to rally the fugitives. Placing himself in front of Red Jacket he sought to persuade him and his fellow refugees to turn back to fight, but his efforts were fruitless; in anger, the baffled chief turning to Red Jacket's young wife, exclaimed "Leave that man; he is a coward."

Red Jacket was reputed to have had a most tenacious memory and a quick wit, and being a ready and effective speaker, he possessed a remarkable gift for defensive debate; but, judging from his interpreted speeches and from his course in life, it is evident he was not a deep broadminded thinker, and so justly he could hardly be called a great orator. He was at all times an egotist, and his mind was of so narrow a cast that he failed to see that he and his people had reached a point where they had to strive to adjust themselves so far as practicable to the new conditions brought about by the coming of the white race. And so he likewise failed to read aright the lesson taught by the cataclysm that engulfed the institutions of the Iroquois of the League when the avenging army of Sullivan desolated their homes, their orchards and their harvests in 1779. The meager measure of importance that finally attached to Red Jacket arose largely from his usefulness in communicating officially with the whites after his tribe had unfortunately lost the greater number of its leading warriors and noted chieftains. This usefulness lay in his ready utterance, in his remarkable memory of the events and transactions between his people and the white men, where written records were wanting or of little use for the lack of ability to read and write, and, lastly, in his inordinate fondness to be in the public eye. In no other respect was his influence or usefulness among his people great. They recognized in him merely a fluent speaker; not a reformer or a great leader, but rather a man who was an adept in giving utterance to the thoughts of others or to the common opinion of his tribe or immediate followers rather than to something new and constructive.

It is commonly believed that Red Jacket was present at the treaty of Fort Stanwix in 1784, and that he made a great speech there in opposition to it. But this is a mistake, since there is no authentic evidence that he was in attendance there in any capacity, and, indeed, he was not then a chief. The speech of Red Jacket at the great council of the confederated Indians held at the mouth of Detroit river two years later, was, according to authentic records, his first formal public address, and it has been characterized as a "masterpiece of oratory." In it the speaker eloquently opposed the burying of the hatchet, and because it voiced the predominant feeling of the assembled warriors it received warm approval. The formal address of this council to the Congress of the United

States, however, was pacific yet firm in tone. It was framed and written apparently by Thayendanegea, or Captain Joseph Brant, then recently from England, whose views were evidently largely shaped by the contents of a letter written to him by Sidney, one of the British secretaries of state, dated at Whitehall, April 6, 1786; hence, it would seem that Thayendanegea dominated the action of this council notwithstanding the alleged hostile fulminations of Red Jacket, mentioned above. Red Jacket was a staunch conservative, and, aided by his natural gifts, became the great advocate and defender of the faith and the institutions of his people, and the bitter opponent


RED JACKET

of the changes suggested and introduced by the culture of the white race. In this emergency, Red Jacket, a product of the institutions and culture of the Seneca—the so-called paganism of the Iroquois—championed the customs, the religion, and the institutions of his tribesmen, and, in addition, at least in appearance, strove manfully to prevent the sale of the lands of his people. In his chosen position he yielded nothing to persuasion, and he was unmoved by bribery or threats. Red Jacket carried his unreasoning conservatism to such a degree that he bitterly antagonized all educational, industrial, and missionary efforts designed for the betterment of his people, believing, he protested, that such instruction wholly unfitted an Indian for any kind of useful endeavor. In this belief he was not alone. Addressing himself to a young man who had been educated among the whites, he derisively exclaimed, "What have we here? You are neither a white man nor an Indian; for heaven's sake tell us, what are you?" It is even asserted that he treated with unconcealed contempt any Indian who made use of a stool or a chair in his cabin. Finally, however, the force of circumstances compelled him reluctantly to acquiesce in measures designed to ameliorate the condition of his people.

In 1821 the legislature of New York enacted a law forbidding the residence of white men on Indian lands. In the following year, the chief of the Christian party among the Seneca and the "friends of Christianity and civilization in this and adjoining counties" sought to have this law changed in such manner that ministers of the Gospel and mechanics of good moral character might be exempted from its operations. In this, however, they failed, whereupon the pagan party among the Seneca, abetted by "some white pagans," led by Red Jacket, entered complaint against the further residence of the missionary on the Seneca reservation, and in 1824, the mission was abandoned. The law, however, was later amended, and Mr. Harris, the missionary, had the satisfaction of returning to the reservation in June, 1825.

When the Seneca Christian party had grown in numbers and included many influential chiefs, and the schools had gained a fair foothold, its members became impatient under the dictation of one whose intemperance and profligacy had lessened him in their esteem, and in September, 1827, they, including 26 chiefs, took steps which resulted in the deposition of Red Jacket from his chiefship; but he was afterward relieved of this humiliation by his reinstatement through the mediation of the Office of Indian Affairs. In the document setting forth the reasons, among many, for his deposition, signed by 26 leading chiefs of his tribe, Red Jacket is charged among other things with sending, by the solicited aid of white men, falsehoods to the President; with creating and fomenting divisions and disturbances among his people; with having "a bad heart" for having in a time of famine among his people hidden the body of a deer which he had killed instead of sharing it with them; with stealing and appropriating to his own use goods which as annuities belonged to orphan children and to old people; and with being a traitor to the United States, since, in the War of 1812, they charged, "you divided us—you acted against our Father, the President, and his officers, and advised with those who were not friends."

Replying to a question asking the reasons for his unyielding opposition to the establishment of missionaries among his people, Red Jacket said, with a sarcastic smile: "Because they do us no good. If they are not useful to the white people, why do they send them among the Indians; if they are useful to the white people, and do them good, why do they not keep them at home? They are surely bad enough to need the labor of every one who can make them better. These men know that we do not understand their religion. We can not read their book; they tell different stories about what it contains, and we believe they make the book talk to suit themselves . . . The Great Spirit will not punish for what we do not know . . . These black coats talk to the Great Spirit, and ask light, that we may see as they do, when they are blind themselves, and quarrel about the light which guides them. These things we do not understand . . . The black coats tell us to work and raise corn; they do nothing themselves, and would starve to death if somebody did not feed them. All they do is to pray to the Great Spirit;

but that will not make corn or potatoes grow; if it will, why do they beg from us, and from the white people . . . The Indians can never be civilized; they are not like white men . . . We are few and weak, but may for a long time be happy, if we hold fast to our country and the religion of our fathers." The atheistic notions expressed in this reply were clearly adopted from white men.

In 1821, a woman named Caughquawtaugh, after being tried by the Seneca council, was executed as a witch by Tommy Jemmy, otherwise called Soonongize. This act coming to the knowledge of the neighboring whites, they had the executioner arrested and imprisoned. The plea of Tommy Jemmy at the trial was that the Indians were an independent people and so exercised original jurisdiction over their criminals. At this trial Red Jacket was called as a witness to testify concerning the customs of his people. At an opportune moment, however, it is alleged, he gave utterance to the following sentiments as a rebuke to those who were inclined to ridicule the Indian belief in witchcraft: "What? Do you denounce us as fools and bigots, because we still believe that which you yourselves believed two centuries ago? Your black coats thundered this doctrine from the pulpit, your judges pronounced it from the bench, and sanctioned it with the formalities of law; and you would now punish our unfortunate brother, for adhering to the faith of his fathers and of yours! Go to Salem! Look at the records of your own government, and you will find that hundreds have been executed for the very crime which has called forth the sentence of condemnation against this woman and drawn down upon her the arms of vengeance. What have our brothers done, more than the rulers of your own people have done? And what crime has this man committed, by executing in a summary way the laws of his country and the command of the Great Spirit?" It is very doubtful that Red Jacket possessed all the facts stated in this alleged speech; it seems rather an extract from the brief of the defendant's attorney than the off-hand allocution of an Indian who could not write his own name and who studiously avoided the company of white men.

Red Jacket in his life was charged with want of courage and resolution, and even with timidity; with duplicity, treachery, and even with treason; and with so far forgetting the proprieties as not to hesitate to rob his friends. Stone says of him that he "had been known to exert his eloquence to enkindle a war-spirit in the bosoms of the braves of his nation, and provoke them to take up the hatchet, while he ingeniously avoided the warpath, and availed himself of the absence of the warriors, thus procured, to plunder the goods, and even live-stock, wherever he could—not caring to discriminate between the property of any enemy and that of the absentees of his own people." In a letter to the Duke of Northumberland, in 1805, Brant bestowed on Red Jacket the name "Cow-killer," because, during the Revolution, having exhorted his fellow warriors to behave with courage in an approaching battle and promising to be in the thick of the fight himself, and being missed from the engagement, he was found cutting up a cow belonging to an Indian. Subsequent to the Revolution Brant often openly blamed Red Jacket with causing him trouble and embarrassment during Sullivan's invasion, "being," he asserted, "the principal cause of the disasters of his people." Indeed, during this campaign Red Jacket had sought to induce the young warriors and the less resolute chiefs to agree to submission to the American army. A runner was sent to Sullivan's camp for this purpose, but the astute Brant, having knowledge of this treason, frustrated the purposes of Red Jacket by having the bearer of the American flag of truce killed and his papers taken.

Although nominally and officially at peace with the United States after the treaty of Fort Stanwix in 1784, the Six Nations were nevertheless dissatisfied with some of its terms, and for ten years subsequently had to be conciliated with great care and at much expense. During this period, 1786-1794, Red Jacket sought to thwart the Indian policy of the United States in regard to the hostile western tribes, but Wayne's victory over the confederated tribes in 1794 sobered the thoughts of the malcontents among the Indian tribes.

In pursuance of the invitation to the chiefs of the Six Nations to visit the President, given by Colonel Pickering at Painted Post in June, 1791, two months after the remarkable council held with these Indians at Buffalo Creek by Colonel Proctor, a friendly delegation, consisting of 50 chiefs of the Six Nations, in the spring of 1792 visited Philadelphia, then the seat of government. It was during this conference that President Washington, as a token of friendship and esteem, gave a silver medal, bearing his own likeness, to Red Jacket, who then and in later life showed his appreciation of this gift with the care he bestowed on it and with the pride with which he was accustomed to wear it. This medal is now in the custody of the Buffalo Historical Society.

Even after the solemn assurances of lasting friendship for the United States by the New York Indians in the War of 1812, the vacillating character and inconstancy of Red Jacket and other prominent chiefs are made plain in a letter addressed to Farmer's Brother and other chiefs by General Porter, dated Chippewa, Canada, July 25, 1814, inviting the Indians to join him at once at that place. Among other things, he wrote: "We shall soon drive the enemy, who dare not show their heads where we go. We want your aid to assist us in the pursuit. You have already lost one glorious opportunity by being absent. We are aware of the conduct of three of your chiefs—Red Jacket, Cornplanter, and Blue Sky. If they do not choose to act for themselves, they should not dissuade others." By this it is seen that at least one American officer openly charged Red Jacket with treasonable conduct, notwithstanding Stone's unintentionally ironical statement that Red Jacket "was no more suspected of treachery than he was of courage, by the American officers in the service."

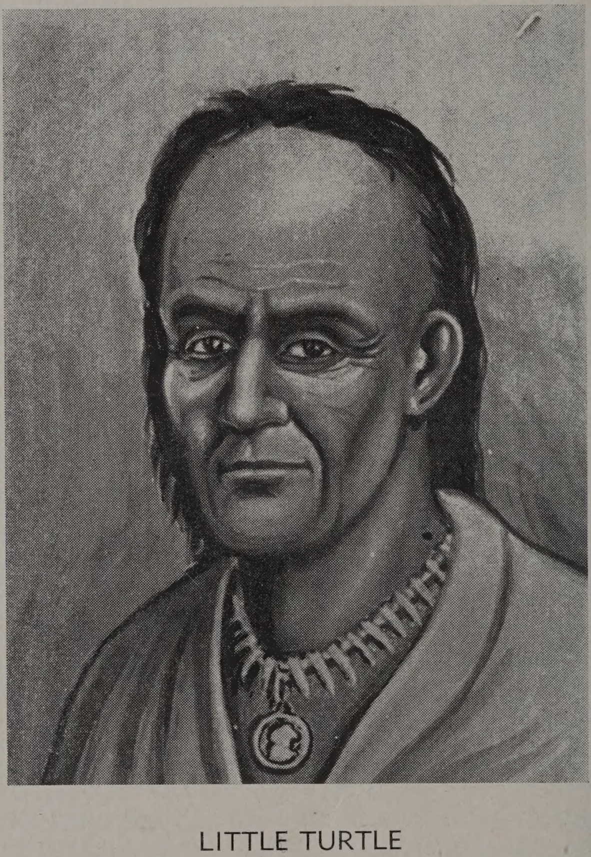
In 1827 Red Jacket's wife, together with 22 of her Seneca neighbors, joined the church, notwithstanding her husband's threat to leave her should she take such a step. He therefore sullenly carried out his threat, and gave himself over to renewed and unbridled dissipation. But after a few months' absence he meekly returned to his wife, who condescended to receive him on condition that he would not in future interfere with her religious duties. Afterward he faithfully kept his word, and, indeed, at times he even aided her in these duties.

In 1828, at the request of Dr. J. W. Francis, of New York City, R. W. Weir painted a likeness of Red Jacket; and in 1829 Catlin also painted a full length life-size portrait of him, representing him standing on Table Rock, Niagara Falls, in accordance with Red Jacket's wishes.

The project of reinterring the remains of Red Jacket and the chiefs contemporary with him, lying forsaken in graves on the former Buffalo reservation, had its inception about 1863, but it did not take definite shape until 1876, when W. C. Bryant, of the Buffalo Historical Society, obtained the consent of the Seneca council to the removal of the bodies. On October 9, 1884, with appropriate ceremonies, the remains were reinterred in Forest Lawn Cemetery, Buffalo, New York, where a handsome memorial was unveiled June 22, 1891.

LITTLE TURTLE

A chief of the Miami tribe, born at his village on Eel River, Indiana, in 1752. His father was a Miami chief and his mother a Mahican; hence, according to the Indian rule, he was a Mahican and received no advantage from his father's rank—that is, he was not chief by descent. However, his talents having attracted the notice of his countrymen, he was made chief of the Miami while a comparatively young man. Little Turtle was the principal leader of the Indian forces that defeated General Harmar on Miami River in October, 1790, and General St. Clair, at St. Mary's, November 4, 1791, and he and Bluejacket were among the foremost leaders of the Indians in their conflict with General Wayne's army in 1795, although he had urged the Indians to make peace with this "chief who never sleeps." After their defeat by the whites he joined in the treaty at Greenville, Ohio, August 3, 1795, remarking, as he signed it, "I am the last to sign it, and I will be the last to break it." Faithful to this promise he remained passive and counseled peace on the part of his people until his death at Fort Wayne, July 14, 1812. Early in 1797, accompanied by Captain Wells, his brother-in-law, he visited President Washington at Philadelphia, where he met Count Volney and General Kosciuszko, the latter presenting him with his own pair of elegantly mounted pistols. Although Tecumseh endeavored to draw him away from his peaceful relations with the whites, his efforts were in vain. Little Turtle's Indian name as signed to different treaties varies as follows: Greenville, August 3, 1795, Meshekunnoghquoh; Fort Wayne, June 7, 1803, Meseekunnoghquoh; Vincennes, August 21, 1805,



LITTLE TURTLE

COMCOMLY

A Chinook chief. He received the Lewis and Clark expedition hospitably when it emerged at the mouth of Columbia river in 1805, and when the Astor expedition arrived to take possession of the country for the United States he cultivated close friendship with the pioneers, giving his daughter as wife to Duncan M'Dougal, the Canadian who was at their head. Yet he was probably an accomplice in a plot to massacre the garrison and seize the stores. When a British ship arrived in 1812 to capture the fort at Astoria, he offered to fight the enemy, with 800 warriors at his back. The American agents, however, had already made a peaceful transfer by bargain and sale, and gifts and promises from the new owners immediately made him their friend. Writing in August, 1844, Father De Smet states that in the days of his glory Comcomly on his visits to Vancouver would be preceded by 300 slaves, "and he used to carpet the ground that he had to traverse, from the main entrance of the fort to the governor's door, several hundred feet, with beaver and otter skins."

BLACKSNAKE

A chief, about the close of the 18th century, of the Seneca Indians, who lived on their reservation along the Alleghany river in Cattaraugus county, New York. His residence was a mile above the village of Cold Spring. The date of his birth is supposed to have been about 1760, as it is stated that in 1856 he had reached the age of 96 years. He was present on the English side at the battle of Oriskany, New York, in 1777, and it is said that he participated in the Wyoming massacre of 1778, but he fought on the American side in the battle of Fort George, New York, August 17, 1813. He died in 1859.

BIG BEAR

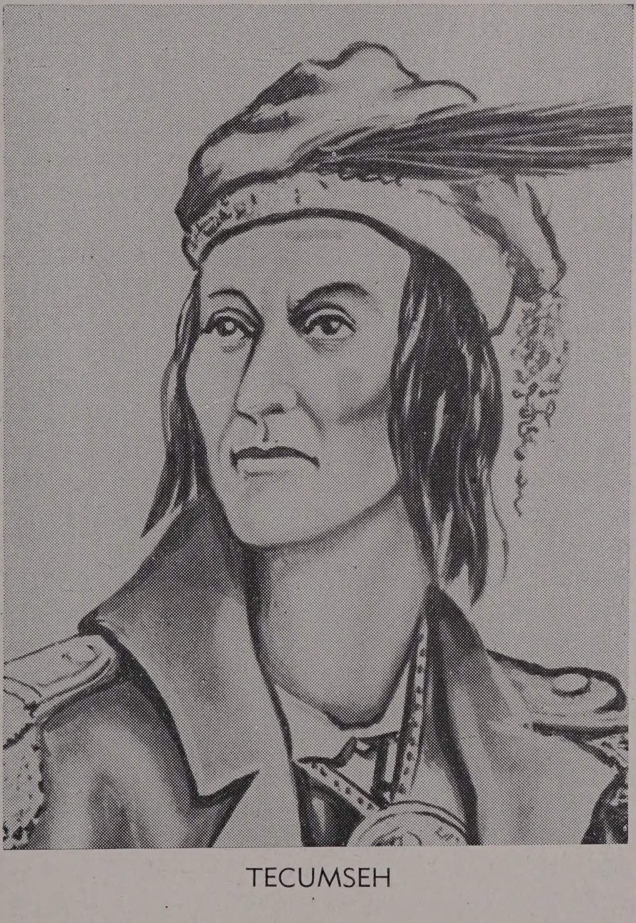
A Cherokee chief who appears to have been of considerable local prominence in his time, but whose name, even with the oldest of the band, is now but a memory. He was among the signers of the treaties of 1798 and 1805, and by the treaty of 1819 there was confirmed to him a tract of 640 acres as one of those living within the ceded territory who were "believed to be persons of industry and capable of managing their property with discretion," and who had made considerable improvements on the tracts reserved. This reservation, still known as the Big Bear farm, was on the west bank of the Oconaluftee, a few miles above its mouth, and appears to have been the same afterward occupied by Yonaguska.

RED THUNDER

A chief of the Pabaksa or Cuthead band of Yanktonai Sioux in the early part of the 19th century; also known as Shappa, the Beaver. Lieutenant Z. M. Pike saw him at the great council at Prairie du Chien, Wisconsin, in April, 1806, and pronounced him the most gorgeously dressed of any chief he met. With his famous son Waneta he enlisted with the British in the War of 1812, and fought at Fort Meigs and at Sandusky, Ohio. He was killed under tragic circumstances by the Chippewa on Red river of the North in 1823. Colonel Robert Dickson, the British agent in the West during 1812-1815, married a sister of Red Thunder.

TECUMSEH

(Properly **Tikamthi** or **Tecumtha**: 'One who passes across intervening space from one point to another,' i.e. springs (Jones); the name indicates that the owner belongs to the gens of the Great Medicine Panther, or Meteor, hence the interpretations 'Crouching Panther' and 'Shooting Star'.) A celebrated Shawnee chief, born in 1768 at the Shawnee village of Piqua on Mad river, about 6 miles southwest of the present Springfield, Ohio. It was destroyed by the Kentuckians in 1780. His father, who was also a chief, was killed at the battle of Point Pleasant



TECUMSEH

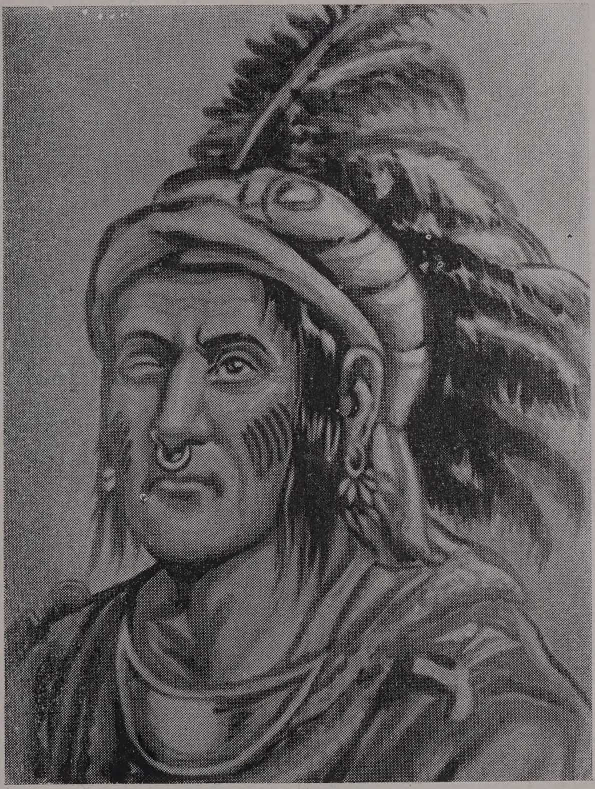
in 1774. His mother is said to have been by birth a Creek, but this is doubtful. It must be remembered that a considerable body of Shawnee were domiciliated among the Creeks until long after the Revolution. On the death of his father, Tecumseh was placed under the care of an elder brother, who in turn was killed in battle with the whites on the Tennessee frontier in 1788 or 1789. Still another brother was killed by Tecumseh's side at Wayne's victory in 1794. While still a young man Tecumseh distinguished himself in the border wars of the period, but was noted also for his humane character, evinced by persuading his tribe to discontinue the practice of torturing prisoners. Together with his brother Tenskwatawa the Prophet, he was an ardent opponent of the advance of the white man, and denied the right of the Government to make land purchases from any single tribe, on the ground that the territory, especially in the Ohio valley country, belonged to all the tribes in common. On the refusal of the Government to recognize this principle, he undertook the formation of a great confederacy of all the western and southern tribes for the purpose of holding the Ohio river as the permanent boundary between the two races. In pursuance of this object he or his agents visited every tribe from Florida to the head of the Missouri river. While Tecumseh was organizing the work in the South his plans were brought to disastrous overthrow by the premature battle of Tippecanoe under the direction of the Prophet, November 7, 1811. On the breaking out of the War of 1812, Tecumseh at once led his forces to the support of the British, and was rewarded with a regular commission as brigadier-general, having under his command some 2,000 warriors of the allied tribes. He fought at Frenchtown, The Raisin, Fort Meigs, and Fort Stephenson, and covered Proctor's retreat after Perry's decisive victory on Lake Erie, until, declining to retreat farther, he compelled Proctor to make a stand on Thames river, near the present Chatam, Ontario. In the bloody battle which ensued the allied British and Indians were completely defeated by Harrison, Tecumseh himself falling in the front of his warriors, October 5, 1813, being then in his 45th year. With a presentiment of death he had discarded his general's uniform before the battle and dressed himself in his Indian deerskin. He left one son, the father of Wapameepto, alias Big Jim. From all that is said of Tecumseh in contemporary record, there is no reason to doubt the verdict of Trumbull that he was the most extraordinary Indian character in United States history. There is no true portrait of him in existence, the one commonly given as such in Lossing's War of 1812 (1875) and reproduced in Appleton's Cyclopedia of American Biography (1894), and Mooney's Ghost Dance (1896), being a composite result based on a pencil sketch made about 1812, on which were mounted his cap, medal, and uniform.

THE PROPHET

The famous "Shawnee Prophet," twin brother of Tecumseh, prominent in Indian and American history immediately before the War of 1812. His original name was Lalawethika, referring to a rattle or similar instrument. According to one account he was noted in his earlier years for stupidity and intoxication; but one day, while lighting his pipe in his cabin, he fell back apparently lifeless and remained in that condition until his friends had assembled for the funeral, when he revived from his trance, quieted their alarm, and announced that he had been conducted to the spirit world. In November, 1805, when hardly more than 30 years of age, he called around him his tribesmen and their allies at their ancient capital of Wapakoneta, within the present limits of Ohio, and announced himself as the bearer of a new revelation from the Master of Life. "He declared that he had been taken up to the spirit world and had been permitted to lift the veil of the past and the future—had seen the misery of evil doers and learned the happiness that awaited those who followed the precepts of the Indian god. He then began an earnest exhortation, denouncing the witchcraft practices and medicine juggleries of the tribe, and solemnly warning his hearers that none who had part in such things would ever taste of the future happiness. The fire-water of the whites was poison and accursed; and those who continued its use would be tormented after death with all the pains of fire, while flames would continually issue from their mouths. This idea may have been derived from some white man's teaching or from the Indian practice of torture by fire. The young must cherish and respect the aged and infirm. All property must be in common, according to the ancient law of their ancestors. Indian women must cease to intermarry with white men; the two races were distinct and must remain so. The white man's dress, with his flint and steel, must be discarded for the old-time buckskin and the firestick. More than this, every tool and every custom derived from the whites must be put away, and the Indians must return to the methods the Master of Life had taught them. When they should do all this, he promised that they would again be taken into the divine favor, and find the happiness which their fathers had known before the coming of the whites. Finally, in proof of his divine mission, he announced that he had received power to cure all diseases and to arrest the hour of death in sickness or on the battlefield."

Intense excitement followed the prophet's announcement of his mission, and a crusade commenced against all suspected of dealing in witchcraft. The prophet very cleverly turned the crusade against any who opposed his supernatural claims, but in this he sometimes overreached himself, and lost most of his prestige in consequence.

He now changed his name to Tenskwatawa, significant of the new mode of life which he had come to point out to his people, and fixed his headquarters at Greenville, Ohio, where representatives from the various scattered tribes of the Northwest gathered about him to learn the new doctrines. To establish his sacred character and to dispel the doubts of the unbelievers he continued to dream dreams and announce wonderful revelations from time to time. A miracle which finally silenced all objections was the prediction of an eclipse of the sun which took place in the summer of 1806; this was followed by his enthusiastic acceptance as a true prophet and the messenger of the Master of Life. The enthusiasm now spread rapidly, and emissaries traveled from tribe to tribe as far as the Seminole and the Siksika, inculcating the new doctrines. Although this movement took much the same form everywhere, there were local variations in rituals and beliefs. Prominent among these latter was a notion that some great catastrophe would take place within four years, from which only the adherents of the new prophet would escape. In most places the movement subsided almost as rapidly as it had begun, but not before it had given birth among the Northern tribes to the idea of a confederacy for driving back the white people, one which added many recruits to the British forces in the



THE PROPHET

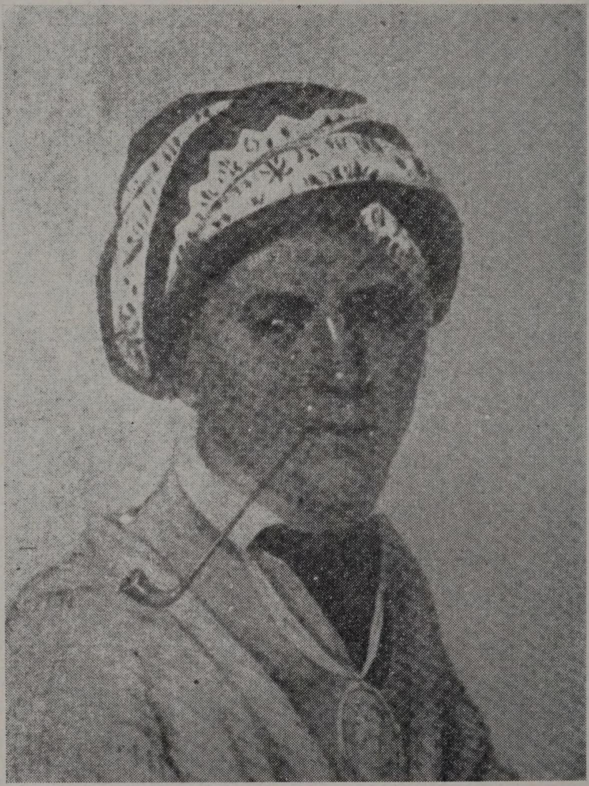
War of 1812. Its influence among Southern tribes was manifested in the bloody Creek War of 1813. The prophet's own influence, however, and the prestige of the new faith were destroyed by Harrison's victory in the vicinity of the town of Tippecanoe, where he had collected 1,000 to 1,200 converts, November 7, 1811. After the War of 1812 Tenskwatawa received a pension from the British government and resided in Canada until 1826, when he rejoined his tribe in Ohio and the following year moved to the west side of the Mississippi, near Cape Girardeau, Missouri. About 1828 he went with his band to Wyandotte county, Kansas, where he was interviewed in 1832 by George Catlin, who painted his portrait, and where he died, in November, 1837, within the limits of the present Argentine. His grave is unmarked and the spot unknown. Although his personal appearance was marred by blindness in one eye, Teskwatawa possessed a magnetic and powerful personality, and the religious fervor he created among the Indian tribes, has been equaled at no time since the beginning of white contact.

BLUEJACKET

An influential Shawnee chief, born probably about the middle of the 18th century. He was noted chiefly as the principal leader of the Indian forces in the battle with General Wayne of August 20, 1794, at Presque Isle, Ohio. In the fight with General Harmer in 1790 he was associated in command with Little Turtle, but in the battle with Wayne Bluejacket assumed chief control, as Little Turtle was opposed to further warring and urged the acceptance of the offers of peace, but was overruled by Bluejacket. After the defeat of the Indians, Bluejacket was present at the conference at Greenville, Ohio, and signed the treaty of 1795 made with Wayne at that place. He also signed the treaty of Fort Industry, Ohio, July 4, 1805. It is probable that he died soon after this date, as there is no further notice of him. Later descendants of the same name continue to be influential leaders in the tribe in the West.

SEQUOYA

Inventor of the Cherokee alphabet, born in the Cherokee town of Taskigi, Tennessee, about 1760; died near San Fernando, Tamaulipas, Mexico, in August, 1843. He was the son of a white man and a Cherokee woman of mixed blood, daughter of a chief in Echota. Besides his native name of Sikwayi, or Sequoya, he was known as George Gist, otherwise spelled Guest or Guess, the patronymic of his father, generally believed to have been a German trader. He has also been claimed as the son of Nathaniel Gist of Revolutionary note. Sequoya grew up in the tribe, quite unacquainted with English or civilized arts, becoming a hunter and trader in furs. He was also a craftsman in silverwork, an ingenious natural mechanic, and his inventive powers had scope for development in consequence of an accident that befell him in hunting and rendered him a cripple for life. The importance of the arts of writing and printing as instruments and weapons of civilization began to impress him in 1809, and he studied, undismayed by the discouragement and ridicule of his fellows, to elaborate a system of writing suitable to the Cherokee language. In 1821 he submitted his syllabary to the chief men of the nation, and on their approval the Cherokee of all ages set about to learn it with such zeal that after a few months thousands were able to read and write their language. Sequoya, in 1822, visited Arkansas to introduce writing in the Western division of the Cherokee, among whom he took up his permanent abode in 1823. Parts of the Bible were printed in Cherokee in 1824, and in 1828 **The Cherokee Phoenix,** a weekly newspaper in Cherokee and English, began to appear. Sequoya was sent to Washington in 1828 as an envoy of

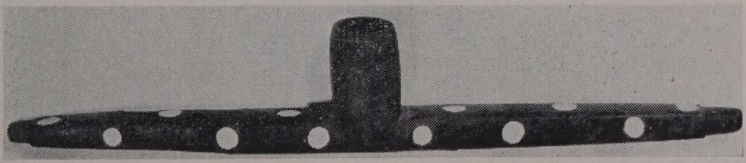


SEQUOYA

the Arkansas band, in whose affairs he bore a conspicuous part, and when the Eastern Cherokee joined the old settlers in the West his influence and counsel were potent in the organization of the reunited nation in Indian Territory. When, in his declining years, he withdrew from active political life, speculative ideals once again possessed his mind. He visited tribes of various stocks in a fruitless search for the elements of a common speech and grammar. He sought also to trace a lost band of the Cherokee that, according to tradition, had crossed the Mississippi before the Revolution and wandered to some mountains in the West, and while pursuing this quest in the Mexican sierras he met his death.

PESHEWAH

(The Lynx.) A Miami chief, better known on the frontier as John B. Richardville; born on St. Mary's river, Indiana, near the present Fort Wayne, about 1761. After the death of Little Turtle the chiefship fell to Peshewah. Inheriting noble French blood on his father's side, his abilities were such, it is said, as well adapted him to direct the affairs of the Miami. He spoke French and English fluently, as well as his native tongue; and for many years his house on the bank of St. Mary's river, about 4 miles from Fort Wayne, was known as the abode of hospitality. At the time of his death, August 13, 1841, Peshewah was about 80 years of age and was regarded as the wealthiest Indian in North America, his property, it is said, being valued at more than a million dollars. The town of Russiaville, Indiana, takes its name, in corrupted form, from him.



SHINGABAWASSIN

A Chippewa chief of the Crane gens, born about 1763, and prominent during the first quarter of the 19th century. He was the eldest son of Maidosagee, the son of Gitcheojeedebun. His residence, during most of his years at least, was on the banks of St. Mary's river, Michigan, at the outlet of Lake Superior. His life, so far as known, was characterized by but few marked incidents, though largely spent in behalf of the welfare of his people. During his younger days he took an active part in the war expeditions of his band, especially those against the Sioux, but after assuming the responsibilities of his official life he became a strong advocate of peace. At the councils convened for the purpose of entering into treaties, especially those at Prairie du Chien in 1825, Fond du Lac in 1826, and Butte des Mortes in 1827, he was the leading speaker and usually the most important person among the Indian delegates. He seems to have risen, to a large extent, above the primitive beliefs of his people, and even went so far in one of the councils as to advise making known to the whites the situation of the great copper deposits, although these were regarded by the Indians as sacred. A favorite scheme which he advanced and vigorously advocated, but without effect, was to have the United States set apart a special reservation for the half-breeds. In addition to the treaties mentioned Shingabawassin signed the treaty of Sault Ste Marie, June 11, 1820. He died between 1828 and 1837, and was succeeded as chief of the Crane gens by his son Kabay Noden.

TOPENEBEE

A noted Potawatomi, chief of his tribe in south Michigan for 40 years. He first appears in history as a signer, in behalf of the "Pattawatimas of the river St. Joseph," of the celebrated treaty of August 3, 1795, negotiated by Anthony Wayne with numerous tribes at Greenville, Ohio; from that time until 1833 he signed eleven other treaties between the United States and the Potawatomi, and in another (September 30, 1809) his mark was made by his brother, Shissahecon. By the treaty of October 27, 1832, under the provisions of which the Potawatomi ceded their territory in Michigan south of Grand river, Topenebee was granted a section of land by patent. When Tecumseh visited the Potawatomi in 1810 for the purpose of enlisting their aid in the uprising against the whites, Topenebee became an adherent of the new doctrine and led his warriors to join the union. The Potawatomi readily fell prey to the encroachment of the whites, and suffered the usual effect of the introduction of liquor; to this Topenebee was no exception. On one occasion Lewis Cass, serving as treaty commissioner, on advising him to keep sober and care for his people, was characteristically answered, "Father, we do not care for the land, nor the money, nor the goods: what we want is whiskey; give us whiskey!" He was present at the Fort Dearborn massacre, Chicago, August 15, 1812, and aided in saving the lives of the Kinzies, Mrs. Heald, Mrs. Helm, and Sergeant Griffith. Subordinate to Topenebee were the subchiefs Pokagon, Weesaw, and Shavehead. The wife of Pokagon was a niece of Topenebee, and Weesaw married Topenebee's daughter. On the removal of the tribe to the West in 1838, under the provisions of the treaty of 1833, Topenebee, Pokagon, and others remained behind and took up lands in Silver Creek township, where Topenebee died in August, 1840.

WHITE HAIR

An influential Osage chief at the beginning of the 19th century, known also as Teshuhimga, Cahagatonga, and Pahuska or Pawhuska, and by the French as Cheveux Blancs. He was head-man of the Great Osage, whose village, known also as White Hair's Village, was situated in 1806 on the east side of Little Osage river, in the north part of the present Vernon county, Missouri (near which Lieutenant Z. M. Pike established what he called Camp Independence in 1806), and in 1825 and 1837 on the west bank of Neosho river in the present Neosho county, Kansas, on land ceded to the United States by treaty of September 29, 1865. The nominal chief of the village, according to Pike, was Cashesegra (Koshisigre, Big Foot, or Big Track), but Clermont or Clermore (Builder of Towns) was the greatest warrior and most influential man, and "more firmly attached to the American interests than any other chief of the nation." He was lawful chief of the Grand Osage, but his hereditary right was usurped by White Hair while Clermont was an infant. Pike asserts that both White Hair and Cashesegra were chiefs of the trader Pierre Chouteau's creating, and neither had the power or disposition to restrain their young men from the perpetration of an improper act, lest they should render themselves unpopular. This was evident during Pike's stay in their country, when White Hair's people left to war against the whites on the Arkansas, the chief being powerless to restrain them. He treated Pike with hospitality, and sent his son, "a discontented young fellow, filled with self-pride," as an embassy with Pike's party, but he soon became tired and returned. Both White Hair and his son were presented by Pike with "grand medals." White Hair seems to be identical with Papuisea (Pahusca?), who was the first Indian signer of the treaty with the Osage at Fort Clark, November 10, 1808. He signed also the treaties of September 22, 1815; September 25, 1818; August 31, 1822; June 2, 1825, and August 10, 1825. He died, probably soon after the date last mentioned, at his village in Vernon county, Missouri, and was buried, in a stone tomb, on the summit of Blue Mound.

The grave was afterward vandalized by treasure-seekers, and prior to 1850 the chief parts of the skeleton were taken therefrom by Judge Charles H. Allen ("Horse Allen"). About 1871 some Osage went from Kansas to Blue Mound and rebuilt the cairn formerly covering White Hair's remains, but the whites would permit neither the stones nor the few bones of the old chief to remain.

MENEWA

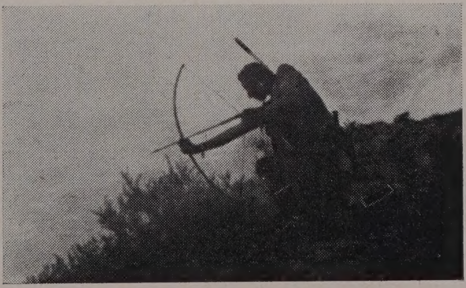
A half-breed Creek, second chief of the Lower Creek towns on Tallapoosa river, Alabama; born about 1765. He was noted for trickery and daring in early life, when he was known as Hothlepoya ('crazy war hunter') and annually crossed the Cumberland to rob the white settlers in Tennessee of their horses. A murder committed in his neighborhood was charged to his band, and the people of Georgia burned one of their towns in revenge. It was suspected that MacIntosh had instigated the murder for the very purpose of stirring up trouble between the whites and his rival. When Tecumseh came to form a league against the white people, Menewa, foreseeing that MacIntosh with American aid and support would attack him in any event, readily joined in the conspiracy. He began the Creek war and was the war chief of his people, the head chief of the tribe being a medicine man. Relying on a prophecy of the latter, Menewa made a wrong disposition of his men at the battle of the Horseshoe Bend, General Jackson quickly discerning the vulnerable point in the Indian defenses. Menewa slew the false prophet with his own hand before dashing at the head of his warriors from the breastworks, already breached by the American cannon, into the midst of the Tennesseans, who were advancing to the assault. Of 900 warriors 830 were killed, and all the survivors, save one, were wounded. Menewa, left for dead on the field, revived in the night and, with other survivors, reached the hidden camp in the swamps where the women and children were waiting. The men on their recovery made their submission individually. Menewa's village was destroyed and his wealth in horses and cattle, peltry, and trade goods had disappeared. After his wounds were healed he reassumed authority over the remnant of his band and was in later years the leader of the party in the Creek Nation which opposed further cession of land to the whites and made resistance to their encroachments. MacIntosh counseled acquiescence in the proposal to deport the whole tribe beyond the Mississippi, and when for this he was condemned as a traitor, Menewa was reluctantly persuaded to execute the death sentence.

CURLY HEAD

A chief of the Mississippi Chippewa, born about the middle of the 18th century, on the south shore of Lake Superior. He removed to the upper Mississippi about 1800 with a number of the Crane gens, of which he was a member, and settled near the site of the present Crow Wing, Minnesota. Here his band was augmented by the bravest warriors and hardiest hunters of the eastern Chippewa until it became a bulwark against the Sioux raiders who hitherto had harried the Chippewa as far as the shores of Lake Michigan. The white traders lavished gifts upon him, which he freely shared with his followers. His lodge was always well supplied with meat, and the hungry were welcomed. The peace and friendship that generally prevailed between the white pioneers and the Chippewa were due chiefly to Curly Head's restraining influence. He was visited in 1805 by Lieutenant Z. M. Pike, who passed the winter in his neighborhood. He died while returning from the conference, known as the treaty of Prairie du Chien, held August 19, 1825, in which his name appears as "Babaseekeendase, Curling Hair." According to Warren he was both civil and war chief of his people.

DUCOIGNE

A Kaskaskia chief at the beginning of the 19th century, noted mainly for his firm adherence to the United States and friendship for the whites. Reynolds describes him as a cunning half-blood of considerable talent. In his Memoirs, General W. H. Harrison, who had dealings with Ducoigne, speaks of him as "a gentlemanly man, by no means addicted to drink, and possessing a very strong inclination to live like a white man; indeed has done so as far as his means would allow." Writing to the Secretary of War, he says: "Ducoigne's long and well-proved friendship for the United States has gained him the hatred of all the other chiefs and ought to be an inducement with us to provide as well for his happiness, as for his safety." According to Reynolds, Ducoigne asserted that neither he nor his people had shed the blood of white men. He was a signer of the treaties of Vincennes, August 7 and 13, 1803; by the latter the United States agreed to build a house and inclose 100 acres of land for him. He had two sons, Louis and Jefferson, and a daughter, Ellen, who married a white man and in 1850 was living in Indian Territory. The name of Louis appears on behalf of the Kaskaskia in the treaty of Edwardsville, Illinois, September 25, 1818. Ducoigne's death probably occurred shortly before October, 1832, as it is stated in the treaty at Castor Hill, of that date, that there should be reserved "to Ellen Ducoigne, the daughter of their late chief," a certain tract of land. The name is perpetuated in that of the town of Duquoin, Perry county, Illinois.

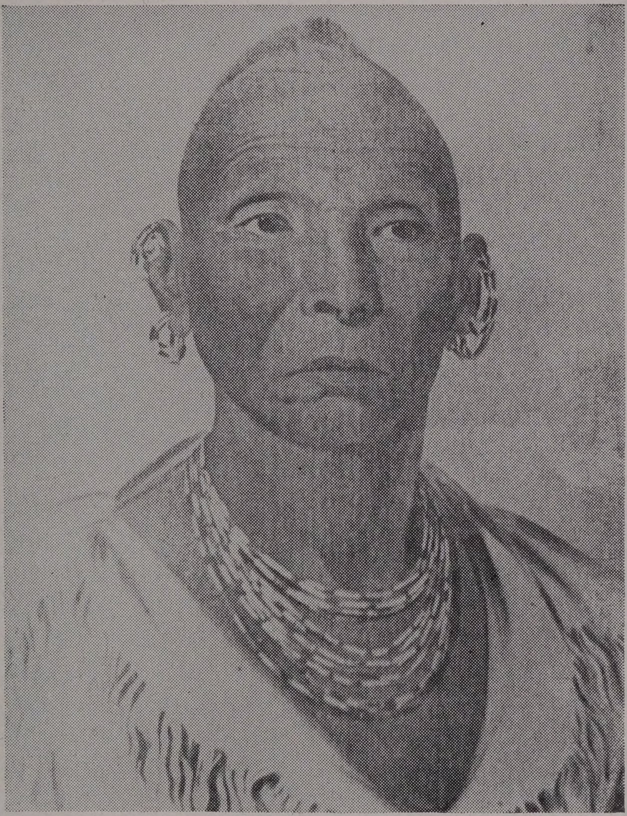


WINAMAC

A principal chief of the Potawatomi in the period of the War of 1812. He was one of the signers of the noted treaty of Greenville in 1795, and of others in 1803 and 1809. In this last treaty, concluded at Fort Wayne, the Miami, Delawares, and Potawatomi sold a large tract of land in central Indiana. This so provoked Tecumseh that he threatened the life of Winamac, but there appears to have been a speedy reconciliation, as we find Winamac leading the warriors of his tribe at the battle of Tippecanoe two years later. In the War of 1812, he, with most of the Indians of the central region, joined the British side. He claimed to have caused the massacre of the surrendered garrison of Fort Dearborn, Chicago, August 15, 1812, but the actual leader in the affair seems to have been Blackbird, another Potawatomi chief. Some three months later, November 22, Winamac was killed in an encounter with the Shawnee chief Captain James Logan, who had espoused the cause of the Americans in the war.

BLACK HAWK

A subordinate chief of the Sauk and Fox Indians and leader in the Black Hawk war of 1832. He was born at the Sauk village at the mouth of Rock River, Illinois, in 1767, and belonged to the Thunder gens of the Sauk tribe. When only 15 years of age he distinguished himself in war; and before he was 17, at the head of a war party of young men, he attacked an Osage camp of 100 persons and came away safely with the scalp of a warrior. The next party that he led out, however, he brought to a deserted village, on account of which all except five of his party left him; but with these he kept on and brought away two scalps with which to efface his disgrace. At the age of 19 he led 200 Sauk and Foxes in a desperate engagement with an equal number of Osage, destroying half of his opponents, killing five men and a woman with his own hands. In a subsequent raid on the Cherokee his party killed 28, with a loss of but seven, but among the latter was his own father, who was guardian of the tribal medicine, hence Black Hawk refrained from war during the five years following and endeavored to acquire greater supernatural power. At the end of that time he went against the Osage, destroyed a camp of 40 lodges, with the exception of two women, and himself slew nine persons. On a subsequent expedition against the Cherokee in revenge for his father's death he found only five enemies, four men and a woman. The latter he carried off, but the men he released, deeming it no honor to kill so few.



BLACK HAWK

On the outbreak of the War of 1812 Black Hawk, with most of his people, joined the British and fought for them throughout, committing many depredations on the border settlements. Afterward, in opposition to the head chief, Keokuk, who cultivated American friendship, he was leader of the British sympathizers who traded at Malden in preference to St. Louis.

By treaty of November 3, 1804, concluded at St. Louis, the Sauk and Foxes had agreed to surrender all their lands on the east side of the Mississippi, but had been left undisturbed until the country should be thrown open to settlement. After the conclusion of the War of 1812, however, the stream of settlers pushed westward once more and began to pour into the old Sauk and Fox territory. Keokuk and the majority of his people, bowing to the inevitable, soon moved across the Mississippi into the present Iowa, but Black Hawk declined to leave, maintaining that when he had signed the treaty of St. Louis he had been deceived regarding its terms. At the same time he entered into negotiations with the Winnebago, Potawatomi, and Kickapoo to enlist them in concerted opposition to the aggressions of the whites.

By the spring of 1831 so much friction had taken place between the settlers and Indians that Governor Reynolds, of Illinois, was induced to call out the militia. General Gaines, desiring to avoid the expense of a demonstration, summoned Black Hawk and his friends to a convention at Fort Armstrong, but a violent scene followed and the convention came to nothing. On June 15 the militia left their camp at Rushville and marched upon Black Hawk's village. Finding that Black Hawk and his people had effected their escape shortly before, they burned the lodges. Immediately afterward Gaines demanded that all the hostile warriors should present themselves for a peace talk, and on June 30 Black Hawk and 27 of his followers signed a treaty with Governor Reynolds by which they agreed to abstain from further hostilities and retire to the farther side of the Mississippi.

During the following winter Black Hawk, like his great Shawnee predecessor, Tecumseh, sent emissaries in all directions to win various tribes to his interest, and is said to have endeavored, though unsuccessfully, to destroy the authority of his own head chief, Keokuk, or commit him to a war against the whites. On April 1, 1832, General Atkinson received orders to demand from the Sauk and Foxes the chief members of a band who had massacred some Menominee the year before. Arriving at the rapids of Des Moines river on the 10th, he found that Black Hawk had recrossed the Mississippi four days previously at the head of a band estimated at 2,000 of whom more than 500 were warriors. Again the militia were called out, while Atkinson sent word to warn the settlers, and collected all the regular troops available.

Meantime Black Hawk proceeded up Rock river, expecting that he would be joined by the Winnebago and Potawatomi, but only a few small bands responded. Regiments of militia were by this time pushing up in pursuit of him, but they were poorly disciplined and unused to Indian warfare, while jealousy existed among the commanders. Two brigades under Isaiah Stillman, which had pushed on in close pursuit, were met by three Indians bearing a flag of truce; but, other Indians showing themselves near by, treachery was feared, and in the confusion one of the bearers of the flag was shot down. A general but disorderly pursuit of the remainder ensued, when the pursuers were suddenly fallen upon by Black Hawk at the head of 40 warriors and driven from the field (May 14, 1832) in a disgraceful rout. Black Hawk now let loose his followers against the frontier settlements, many of which were burned and their occupants slain, but although able to cut off small bands of Indians the militia and regulars were for some time able to do little in retaliation. On June 24 Black Hawk made an attack on Apple River fort, but was repulsed, and on the day following defeated Major Dement's battalion, though with heavy loss to his own side. On July 21, however, while trying to cross to the west side of the Wisconsin river he was overtaken by volunteers under General James D. Henry and crushingly defeated with a loss of 68 killed and many more wounded. With the remainder of his force he retreated to the Mississippi, which he reached at the mouth of Bad Axe river, and was about to cross when intercepted by the steamer Warrior, which shelled his camp. The following day, August 3, the pursuing troops under Atkinson came up with his band and after a desperate struggle killed or drove into the river more than 150, while 40 were captured. Most of those who reached the other side were subsequently cut off by the Sioux. Black Hawk and his principal warrior, Nahpope, escaped, however, to the northward, whither they were followed and captured by some Winnebago. Black Hawk was then sent East and confined for more than a month at Fortress Monroe, Virginia, when he was taken on tour through the principal East cities, everywhere proving an object of the greatest interest. In 1837 he accompanied Keokuk on a second trip to the East, after which he settled on Des Moines river near Iowaville, dying there October 3, 1838. His remains, which had been placed upon the surface of the ground dressed in a military uniform presented by General Jackson, accompanied by a sword also presented by Jackson, a cane given by Henry Clay, and medals from Jackson, John Quincy Adams, and the city of Boston, were stolen in July, 1839, and carried away to St. Louis, where the body was cleaned and the bones sent to Quincy, Illinois, for articulation. On protest being made by Governor Lucas of the territory of Iowa, the bones were restored, but the sons of Black Hawk, being satisfied to let them stay in the governor's office, they remained there for some time and were later removed to the collections of the Burlington Geological and Historical Society, where they were destroyed in 1855 when the building containing them was burned.

BLACK KETTLE

An Onondaga chief, called by the French Chaudiere Noire. When in the first French war the governor in Montreal sent one of his officers with 300 men to attack the Iroquois at Niagara, Black Kettle, with 80 warriors, gave the invaders a long running fight, from which the latter were the chief sufferers, although his force was in the end wiped out. In the following season he laid waste the French settlements in west Canada. In 1691 the

Iroquois planned the destruction of the French settlements and trading posts west of Montreal. Their plans were revealed to the French commander by captive Indian women who escaped, and after the defeat of the expeditions the French destroyed parties that were encamped in their hereditary hunting grounds between the Ottawa and St. Lawrence rivers. Black Kettle retaliated by killing Indians who traded with Montreal and the French escort sent to guard them. On July 15, 1692, he attacked Montreal and carried off many prisoners, who were retaken by a pursuing party; and in the same season he attacked the party of de Lusignan and killed the leader. In 1697 he arranged a peace with the French, but before it was concluded he was murdered by some Algonkin while hunting near Cattaraugus, although he had notified the French commander at the fort of the peace negotiations.

OLD KNIFE

A prominent chief of the Skidi Pawnee, known among his people as Latalesha (‘Knife Chief’), first brought to public notice at St. Louis when he signed, as Settulushaa, the treaty of June 18, and, as Letereeshar, the treaty of June 22, 1818. Major S. H. Long met him at his camp on Loup fork of Platte river, Nebraska, in 1819. He was the father of Petalesharo and to him is attributed the cessation of the religious custom of burning prisoners. He also signed the treaty of Fort Atkinson, Council Bluffs, Iowa, September 30, 1825. An oil portrait, painted by John Neagle in 1821, is in possession of the Historical Society of Pennsylvania.

FOUR LEGS

The Menominee name of a Winnebago chief whose village, commonly known as Four Legs Village, was situated at the point where Fox river leaves Lake Winnebago, on the site of the present Neenah, Winnebago county, Wisconsin. While living here Four Legs for a time claimed tribute from Americans who passed his village. With Dekaury and other Winnebago chiefs he joined in the war against the United States in 1812-1813, reaching the seat of hostilities in time to join Tecumseh in the fighting at Fort Meigs, Ohio, and later engaged in the attack on Fort Sandusky, so ably defended by Croghan. Four Legs was one of the representatives of his people at the peace conference at Mackinaw, Michigan, June 3, 1815, and was a signer of the treaty of Prairie du Chien, Wisconsin, August 19, 1825, under the French name "Les quatres jambes," as leading representative of his tribe. His Winnebago name is given as Hootshoapkau, but it seems to have been seldom used.

YELLOW THUNDER

A Winnebago chief, said to have been born in 1774, died in 1874. Prior to 1840 the Winnebago occupied the country surrounding Lake Winnebago and Green Bay, Wisconsin. When it was determined to remove the Indians to a new reservation in northeast Iowa and southeast Minnesota, Yellow Thunder, with others of his tribe, was persuaded to visit Washington and "get acquainted with the Great Father." Here, on November 1, 1837, they were induced to sign a treaty ceding to the United States all their lands east of the Mississippi, and providing for their removal to the West within eight months. The Indians claimed that they were misled into believing that they had eight years in which to make the change, consequently at the expiration of the stipulated time they were unwilling to go. In 1840 troops were sent to Portage to remove the Indians by force, and Yellow Thunder, through a false report that he intended to revolt, was put in chains; he was soon released, however, and the removal was effected without further trouble. Within a year Yellow Thunder and his wife reappeared at their old home and entered a tract of 40 acres as a homestead on the west side of Wisconsin river about eight miles above Portage. Here he lived quietly until his death in February, 1874. Yellow Thunder was greatly respected by his people; he was an able counsellor in their public affairs, industrious, temperate, and a zealous Catholic. His portrait, painted by S. D. Coates, is in the gallery of the Wisconsins Historical Society, and a monument to his memory has been erected a few miles north of Baraboo, Wisconsin.

ESHKEBUGECOSHE

A chief of the Pillager Chippewa; born in 1774, died about 1860. He belonged to the Awausee gens. In his youth Eshkebugecoshe engaged in distant expeditions, lived among the Creeks and Assiniboin, and visited in war or peace the tribes of the upper Missouri, spending some time among the Hidatsa. His father, Yellow Hair (Wasonaunequa), was not a chief by descent, but gained ascendency over the Pillagers through his knowledge of medicine, and it is said that whoever incurred his hatred died mysteriously. The son was different, enjoying the respect of whites as well as Indians throughout his long life. He was much impressed by the prophecies of Tenskwatawa, and through his influence poisoning ceased among the Pillagers, as among other Chippewa. In the later contests with the Sioux for the head-waters of the Mississippi he bore a valiant part. Although his band at Leech Lake, Minnesota, was decimated in the exterminating war, it continued to grow through accessions of the bravest spirits of the eastern villages. When a political agent sought to enlist the Pillagers in the British interest at the beginning of the War of 1812, Eshkebugecoshe returned the proffered wampum belts, saying that he would as soon invite white men to aid him in his wars as take part in a quarrel between the whites.

TAMAHA

A noted chief of the Mdewakanton Sioux, who lived in the region of Blue Earth and Mille Lacs in Minnesota. He was born on the site of Winona, Minnesota, about 1775, and in the early part and middle of the last century was one of the chief men of his tribe. He seems to have maintained throughout his long life an excellent reputation for honesty. In childhood, while at play, he sustained the loss of an eye, on which account the French nicknamed him "Le Borgne," or "One Eye," and the English "the One-Eyed Sioux." In 1806-1807 he met and formed a great admiration for Lieutenant Z. M. Pike, and so constantly did he sing the praises of his white friend that the Indians, with a sense of humor worthy a modern punster, changed the pronunciation of the last syllable of his name from "haw" to "hay," which made the name signify "pike," the fish. Because of his attachment for Pike, he is said to have been the only Sioux Indian, with one exception, whose sympathies were with the Americans, and who did active service for them during the War of 1812. In this crisis, when Joseph Renville and the old Little Crow led their Sioux followers against the United States forces, Tamaha refused to join them. At this period he made his way to St. Louis, and at the solicitation of General Clarke, then Indian Commissioner, he entered the service of the United States as a scout and messenger. He returned in 1814 with Manuel Lisa, when the latter was on his way to confer with the Missouri River Indians, and, parting with him at the mouth of James river, carried dispatches to the Americans at Prairie du Chien, Wisconsin. Through many privations and discouragements he remained loyal to the United States and faithfully performed the duties assigned him. While on one of his trips to Prairie du Chien, Tamaha was imprisoned by Colonel Robert Dickson, an Indian trader, and at that time an officer in the service of the British, who, under threat of death, attempted to compel him to divulge information relative to the Americans; but Tamaha would not yield. After a term of imprisonment he was released and again visited St. Louis in 1816. His name is also written Tahama, Tahamie, Tammahaw.

SHABONEE

The name is in dispute; by some he is said to have been named from Captain Jacques de Chambly; by others the name is said to be of Potawatomi derivation and to signify 'built like a bear.' A Potawatomi chief, grand nephew of Pontiac, born on Maumee River, Illinois, in 1775; died in Morris, Grundy county, Illinois, July 17, 1859. His father was an Ottawa who fought under Pontiac. The son, who was a man of fine parts and magnificent presence, emigrated at an early age with a part of his tribe to Michigan, and, becoming one of Tecumseh's lieutenants, fought by his side when he was killed at the battle of the Thames. Incensed at the treatment of the Indian allies by the British commander, he and Sauganash transferred their allegiance to the Americans. Joining the Potawatomi, among whom he married, he was chosen peace chief of the tribe and was their spokesman at the council with the representatives of the Government at Chicago in August, 1836. In the Winnebago and Black Hawk wars he performed invaluable services for the white pioneers, time and again saving the settlements from destruction by timely warnings. When the Winnebago rose in 1827 he visited the Potawatomi villages to dissuade them from taking up arms, and at the village of Geneva Lake, Wisconsin, he was made a prisoner and threatened with death. As the white man's friend he encountered the ill will of a large part of the Indians, but his influence over his own tribe was sufficient to restrain it from joining in a body the forces of Black Hawk, who twice went to Shabonee and tried to enlist him in his cause. At a council of the allied tribes in February, 1832, Shabonee espoused the cause of the whites and endeavored to convince Black Hawk that his proposed uprising would only bring disaster to the Indians. Unsuccessful in his endeavor, he and his son mounted their ponies at midnight, and starting from a point near the present Princeton, Illinois, warned the settlers both east and west of the intended outbreak, Shabonee finally reaching Chicago in time to put the inhabitants on their guard. The Sauk and Foxes in revenge attempted many times to murder him, and killed his son and his nephew. When under the treaties of 1836 the Potawatomi migrated beyond the Mississippi, Shabonee went with them, but returned shortly to the two sections of land at his village "near the Pawpaw Grove," in De Kalb county, which the Government had awarded him under the treaties of July 29, 1829, and October 20, 1832, as a reward for his services. At the solicitation of his tribe he joined them again, but pined for civilization, and in

SHABONEE

1855 again returned only to find that speculators had bought at public sale his two sections of land on the ground that he had abandoned it. The citizens of Ottawa, Illinois, then bought him a small farm on the south bank of Illinois river, two miles above Seneca, Grundy county, on which he passed his remaining years. He received an annuity of $200 from the Government for his services in the Black Hawk war, which, with contributions from friends, kept him from want. A monument, consisting of a large granite bowlder, was erected over his grave in Evergreen Cemetery, at Morris, Illinois, October 23, 1903. Shabonee's name is appended to the treaties of Prairie du Chien, Wisconsin, August 19, 1825, and July 29, 1829; Camp Tippecanoe, Indiana, October 20, 1832; and Chicago, September 26, 1833. He was married three times, the last two wives living with him at the same time. He was succeeded as chief by his grandson, Smoke.

SHAHAKA

A Mandan chief, more commonly known as Le Gros Blanc, or Big White; born about 1765. He was principal chief of Metutahanke, the "Lower Village" of the Mandan, on the Missouri below the mouth of Knife river, and rendered friendly service to Lewis and Clark while at Fort Mandan in the winter of 1804-1805, in recognition of which he was given a medal. Brackenridge described him as a fat man, of mild and gentle disposition, not much distinguished as a warrior, "and extremely talkative, a fault much despised amongst the Indians"; and, again, as "a fine looking Indian, and very intelligent—his complexion fair, very little different from that of a white man much exposed to the sun." When the expedition returned to the Missouri from the Pacific, Lewis and Clark persuaded Shahaka to accompany them to St. Louis with a view of making a visit to President Jefferson, and Jefferson later invited Lewis to visit Monticello with Shahaka for the purpose of showing the latter his collection of Indian objects from the Northwest. Shahaka remained in the

East for a year, and while there, evidently in Philadelphia, St. Memin made a portrait of him with the aid of a physionotrace, the original of which now belongs to the American Philosophical Society of Philadelphia. Shahaka left St. Louis for his home in May, 1807, the party consisting of himself and his squaw-man interpreter, Rene Jessaume, with their wives and one child each, escorted by two non-commissioned officers and eleven privates under the command of Ensign Nathaniel Pryor, who, as a sergeant, had accompanied the expedition of Lewis and Clark. There ascended the Missouri at the same time a deputation of 24 Sioux, including six children, who were provided with a separate escort; and also two trading parties, one of which, consisting of 32 men under Pierre Chouteau, was designed to traffic with the Mandan. The expedition proceeded slowly up the Missouri, reaching the lower Arikara village on September 9, where it was learned that the Mandan and the Arikara were at war. The demand of the chief of the upper Arikara village that Shahaka go ashore with him being refused, the Indians became insolent and aggressive, and afterward opened fire on the boats, which was returned. Pryor then ordered a retreat downstream, but the Indians followed along shore, killing one of the Sioux, mortally wounding one of Chouteau's men, and wounding several others, including Jessaume. Pryor now proposed to Shahaka that they attempt to cover the rest of the distance —about three days' journey—by land, but this the Mandan refused to do on account of the incumbrance of the women and children and the wounded condition of their interpreter, whereupon the party returned to St. Louis. By an agreement entered into with the Missouri Fur Co. in the spring of 1808 for the safe conduct of the Indians to their home, another expedition, consisting of about 150 men having Shahaka and his companions in charge, started from St. Louis about the middle of May, 1809, and although the Sioux at first showed a disposition to be troublesome the Arikara were found to be friendly and the party reached its destination September 24, laden with presents. Shahaka fell into disrepute among his people by reason of what were regarded as extravagant tales of his experiences among the whites. He was killed in a fight with the Sioux on an occasion when he went out to watch his people drive them off. Shahaka's wife was Yellow Corn; his son was White Painted House.

HOLE-IN-THE-DAY

A Chippewa chief, a member of the warlike Noka (Bear) clan. He succeeded Curlyhead as war chief in 1825. He had already been recognized as a chief by the Government for his bravery and fidelity to the Americans in the War of 1812. His whole subsequent life was spent in fighting the Sioux, and he ended the struggle that had lasted for centuries over the possession of the fisheries and hunting grounds of the Lake Superior region by definitively driving the hereditary enemy across the Mississippi. Had not the Government intervened to compel the warring tribes to accept a line of demarkation, he threatened to plant his village on Minnesota river and pursue the Sioux into the western plains. At Prairie du Chien he acknowledged the ancient possession by the Sioux of the territory from the Mississippi to Green Bay and the head of Lake Superior, but claimed it for the Chippewa by right of conquest. The Chippewa had the advantage of the earlier possession of firearms, but in the later feuds which Hole-in-the-day carried on the two peoples were equally armed. George Copway, who valued the friendship of Hole-in-the-day and once ran 270 miles in four days to apprise him of a Sioux raid, relates how he almost converted the old chief, who promised to embrace Christianity and advise his people to do so "after one more battle with the Sioux." He was succeeded as head chief of the Chippewa on his death in 1846 by his son, who bore his father's name and who carried on in Minnesota the ancient feud with the Dakota tribes. At the time of the Sioux rising in 1862 he was accused of planning a similar revolt. The second Hole-in-the-day was murdered by men of his own tribe at Crow Wing, Minnesota, June 27, 1868.

QUISCAT

The name of a chief of the lower Tawakoni village, and of the village itself, in the latter part of the eighteenth century. The settlement was on the west side of the Brazos, on a bluff or plateau above some springs, not far from modern Waco, Texas. In 1778, immediately after an epidemic, it contained 150 warriors, or about 750 people. In 1779, Mezieres, while at the village, called it the "first village of the Taucanas, named that of Quiscat." The name El Quiscat was applied to the village as late as 1795. Chief Quiscat went to San Antonio with Mezieres to make peace with the Spaniards, apparently in 1772, and remained thereafter generally friendly, particularly using his influence to aid the Spaniards in restoring the apostate Aranames to Espiritu Santo mission, and inducing the Tonkawa to settle in a permanent village. Pedro Vial, when on his expedition from San Antonio to Santa Fe, having been severely injured by a fall from his horse, stayed three weeks at the lodge of Chief "Quiscate" to recover.

HORNOTLIMED

A Seminole chief who came into notice chiefly through a single incident of the Seminole war of 1817-18. He resided at the Fowl Town, in northwest Florida, at the beginning of hostilities, but was forced to flee to Mikasuki. On November 30, 1817, three vessels arrived at the mouth of Apalachicola river with supplies for the garrison farther up the stream, but on account of contrary winds were unable to ascend. Lieutenant Scott was sent to their assistance with a boat and 40 men, who, on their return from the vessels, were ambushed by Hornotlimed and a band of warriors, all being killed except six soldiers, who jumped overboard and swam to the opposite shore. Twenty soldiers who had been left to aid the vessels, and an equal number of women and sick who were with them, fell into the hands of Hornotlimed and his warriors and were slain and scalped. The scalps were carried to Mikasuki and displayed on red sticks as tokens of the victory. Mikasuki was soon afterward visited by American troops and, although most of the Indians escaped, Hornotlimed was captured and immediately hanged. General Jackson called him "Homattlemico, the old Red Stick," the latter name being applied because he was a chief of the Mikasuki band, known also as Red Sticks, because they erected red painted poles in their village.

WHITE PIGEON

A Potawatomi chief of local prominence in the early years of the 19th century. The little that is known of him is derived chiefly from tradition. It is said that about 1812, while in the neighborhood of Detroit, he learned of an uprising among the Indians and of a threatened attack on the settlement that now bears his name, in St. Joseph county, Michigan. Far from home and friends, he hastened to the scene of the impending trouble and by a timely warning saved the white settlers from possible massacre. He is described as tall and athletic, an unusually fleet runner, and as having possessed high ideals of truth and honor. According to Indian information he received his name because he was of much lighter complexion than the members of his tribe generally. He died at the age of about 30 years and was buried in a mound on the outskirts of the village of White Pigeon. Here, on August 11, 1909, a monument, suitably inscribed, was erected to his memory under the auspices of the Alba Columba Club of women. White Pigeon signed, in behalf of his band, the Greenville treaty of August 3, 1795, and the treaty of Brownstown, Michigan, November 25, 1808.

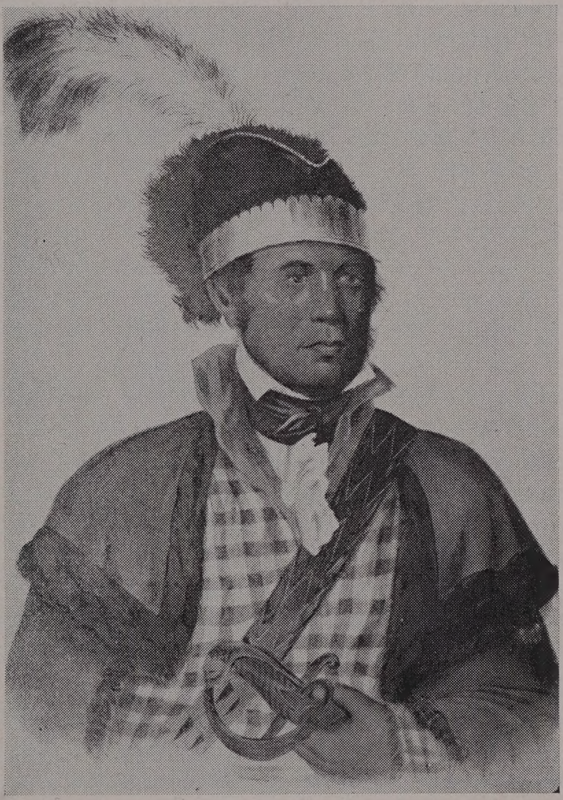
MAQUINNA

A chief of the Mooachaht, a Nootka tribe, who attained notoriety as the chief who captured the brig Boston, in March, 1803, and massacred all of her crew except the blacksmith, John Jewitt, and a sail-maker named Thompson. After being held in captivity until

July, 1805, they were liberated by Captain Hill of the brig Lydia, also of Boston. The story of the captivity of these two men was afterward extracted from Jewitt by Roland Alsop of Middletown, Connecticut, and published in America and Europe. A point near the entrance of Nootka Sound is now called Maquinna Point.

MAC INTOSH, WILLIAM

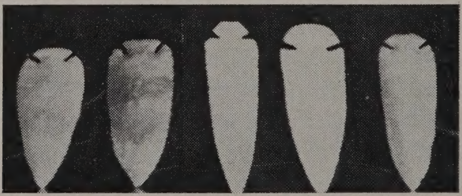
A mixed-blood Creek, son of a Scotch trader and an Indian woman. The United States, in consideration of the relinquishment by Georgia of the Mississippi territories, engaged in 1802 to extinguish the Indian titles to lands within the borders of the state as early as could be peaceably done on reasonable terms. A cession was procured in 1805 by which millions of acres of Creek lands were transferred to Georgia. The people of the state constantly clamored for the fulfilment by the Government of its compact, and the Creeks, alarmed at the prospective wholesale alienation of their ancient domain, on the motion of MacIntosh made a law in general council in 1811 forbidding the sale of any of the remaining land under penalty of death. MacIntosh, who by his talents and address had risen to be chief of the Lower Creeks, led the Creek allies of the Americans in the War of 1812 with the rank of major and took the chief part in the massacre of 200 of the hostile Creeks, who were surprised at Atasi on November 29, 1813. He was prominent also in the final battle with the hostiles, March 27, 1814, when, at Horseshoe Bend, Alabama, nearly a thousand warriors were exterminated. A large part of the territory of the conquered tribe was confiscated and opened to white settlement. In 1818 more lands were acquired by treaty, and in 1821 the fifth treaty was negotiated by Georgian citizens acting on behalf of the United States, with MacIntosh, who was in the pay of the whites, and a dozen other chiefs controlled by him, while 36 chiefs present refused to sign and made clear to the commissioners the irregularity of a cession arranged with a party representing only a tenth of the nation, which to be legal must have the consent of the entire nation assembled in council. After an attempt made by MacIntosh to convey more land in 1823 the law punishing with death any Creek who offered to cede more land was reenacted in 1824, when 15,000,000 acres had already been transferred and



10,000,000 acres remained in possession of the Creeks, who had so advanced in education and agriculture that they valued their lands far more highly than before. In the beginning of 1825 Georgian commissioners, working upon the avarice of MacIntosh, induced him and his followers to set their names to a treaty ceding what remained of the Creek domain. Although Secretary John C. Calhoun had declared that he would not recognize a treaty in which the chiefs of the Creek nation did not acquiesce, President Monroe laid it before the Senate, and after the accession of President Adams it was approved. The Creeks did not rise in rebellion, as was expected, but, in accordance with the tribal law already mentioned, formal sentence of death was passed on MacIntosh, and was executed on May 1, 1825, by a party of warriors sent for that purpose, who surrounded his house and shot him and a companion as they tried to escape. MacIntosh was a signer of the treaties of Washington, November 4, 1805; Fort Jackson, Alabama, August 9, 1814; Creek Agency, Georgia, January 22, 1818; Indian Springs, Georgia, January 8, 1821, and February 12, 1825.

MUSHALATUBBEE

A Choctaw chief, born in the last half of the 18th century. He was present at Washington, D.C., in December, 1824, as one of the Choctaw delegation, where he met and became acquainted with Lafayette on his last visit to the United States. He led his warriors against the Creeks in connection with Jackson in 1812. He signed as leading chief the treaty of Choctaw Trading House, Mississippi, October 24, 1816; of Treaty Ground, Mississippi, October 18, 1820; of Washington, D.C., January 20, 1825, and of Dancing Rabbit Creek, Mississippi, September 27, 1830. He died of smallpox at the agency in Arkansas, September 30, 1838. His name was later applied to a district in Indian Territory.



PASHIPAHO

A prominent Sauk chief, belonging to one of the Fish clans, whose name is usually but improperly translated "Stabber." He was born about 1760, and first came into public notice when he signed, as principal chief of the Sauk, the treaty of St. Louis, Missouri, November 3, 1804, by which the allied Sauk and Foxes ceded to the United States their lands in Illinois and Wisconsin. This was the treaty repudiated by Black Hawk and which ultimately brought on the so-called Black Hawk war of 1832. Little is known of Pashipaho's career as a warrior, but it is probable that he was highly regarded by his tribesmen as a fighting man, for it was under his leadership that the Iowa were defeated in a decisive battle on the Des Moines river in May, 1823, in which engagement Black Hawk was second in command. He was also the leader in the plot to destroy Fort Madison, Iowa, in 1809, an effort that failed because the whites were forewarned. He is said to have been vindictive and implacable in his resentments, on one occasion undertaking a long journey for the purpose of killing the Indian agent at Prairie du Chien, Wisconsin, because the latter had offended him; but his attempt was thwarted by Taimah. Pashipaho supported Keokuk in opposing Black Hawk's war against the whites, and took no part in it. In addition to signing the St. Louis treaty of 1804, he was a leading participant in negotiating subsequent treaties with the United States at Fort Armstrong, Rock Island, Illinois, September 3, 1822; Washington, D.C., August 4, 1824, and Fort Armstrong, September 21, 1832. Pashipaho was again at Fort Armstrong in August, 1833, on the occasion of the liberation of Black Hawk and his companions, when in a speech he advocated the peace policy of Keokuk, remarking that at one time he had taken prisoner the "great chief of the Osage," but had voluntarily released him. While in Washington, Pashipaho's portrait was painted by Charles B. King for the Indian gallery of the War Department, and is reproduced in McKenney and Hall's Indian Tribes; ten years later his portrait was again painted by George Catlin. Mention is made of Pashipaho's presence with other Sauk and Fox chiefs in camp on the Des Moines river in 1841, when news of a massacre of some of their people by the Sioux was received. Although Keokuk was present, and Pashipaho was then so old that he had to be aided in mounting his horse, the latter led the pursuit of the marauders. It is probable that his death occurred not long thereafter, though but little is known of his last years other than that he was much given to intemperate habits.

HIGH HORN

A Shawnee chief, known to the whites as Captain James Logan. His mother was Tecumtha's (Tecumseh's) sister. When a boy, in 1786, he was captured by General Logan, of Kentucky, while the latter was on an expedition against the Ohio tribes. The general took the boy into his own family, sent him to school, gave him his own name, and then sent him back to his tribe. The result was that Logan thenceforth was the firm friend of the whites. He afterward married an Indian woman, who, like himself, had been taken under similar conditions and resided with the family of Colonel Hardin, of Kentucky, for several years. He endeavored unsuccessfully to dissuade Tecumtha from hostilities, and in the War of 1812 enlisted on the side of the Americans, doing good service as a scout and spy in the Ohio region. His good faith having been called into question on one occasion when his party had retreated before a superior force, he determined to prove his loyalty, and setting out with two Indian companions down the Maumee river, encountered near the rapids the British Captain Elliot with five Indians, who claimed Logan's party as prisoners. Watching an opportunity, Logan's men attacked the others, killing Elliot and two of his Indians, but with the dangerous wounding of Logan and one of his men. Taking their enemies' horses, they made their way to the camp of the American General Winchester, where Logan died two days after, November 24, 1812. He was buried with the honors due his rank and received warm eulogies from

General Winchester and Major Hardin. In person he is described as of fine physique, with features expressive of courage, intelligence, good humor, and sincerity. His usual residence was at the Shawnee town of Wapakoneta, Ohio. Logansport, Indiana, takes its name from him.

TIMPOOCHEE BARNARD

A Yuchi chief, son of Timothy Barnard, a Scotchman, and a Yuchi woman, who first became generally known when, in 1814, he took part with the American forces against the hostile Creeks. During the battle of General Floyd's troops with the Indians at Camp Defiance, Alabama, January 2, 1814 (called the battle of Callabee), Barnard, who had been commissioned as major, distinguished himself, with his band of about 100 Yuchi warriors, especially in rescuing Captain Broadnix and his company when their retreat was for a time cut off. He signed the Creek treaty of August 9, 1814, at Fort Jackson, Alabama, as "Captain of Uchees."

LOWREY, JOHN

A Cherokee chief, commonly known as Colonel Lowrey. He commanded the friendly Cherokee who helped General Andrew Jackson in the war against the Creeks in 1813-1814, and with Colonel Gideon Morgan and 400 Cherokee surrounded and captured the town of Hillabi, Alabama, November 18, 1813. The two were conspicuous also in the battle of Horseshoe Bend, March 27, 1814, for which they were commended. Lowrey was one of the signers of the treaties made at Washington, June 7, 1806, and March 22, 1816.

BLACKBIRD

A Potawatomi chief who lived in the early part of the 19th century. He was conspicuous at the massacre of the garrison at Fort Dearborn, Chicago, in August, 1812.

SAGAUNASH

A mixed-blood Potawatomi chief, better known as Billy Caldwell, born in Canada about 1780. His father, according to report, was an Irish officer in the British service, and his mother a Potawatomi. Sagaunash was educated in Roman Catholic schools, learned to write English and French with facility, and was master of several Indian dialects. From 1807 to the battle of the Thames in October, 1813, he was in the British interest and was intimately associated with Tecumseh, whose secretary he is said to have been. After the battle referred to he transferred his allegiance to the United States, establishing his residence at Chicago in 1820. In 1826 he held the office of justice of the peace, and during the Winnebago excitement of 1827 was, with Shabonee, of great service to the Americans. His wife was a daughter of Neescotnemeg. Sagaunash died at Council Bluffs, Iowa, September 28, 1841, aged about 60 years. A suburb of Chicago now bears his name.

ROUNDHEAD

A Wyandot (Huron) chief who espoused the British cause in the War of 1812, being connected chiefly with Colonel Proctor's command. Nothing is known of his early history, and though spoken of as a fine-looking man and a celebrated Indian chief, his history as recorded refers only to the time of the war mentioned. He was with Major Muir, of Proctor's command, on the Miami near Fort Miami, Ohio, September 27-28, 1812, and urged in vain the English commander to hold his position and fight the American forces. In October following he accompanied Major Muir to River Raisin, where Proctor was gathering his forces, and later in the same year he met his death. General Proctor, in a letter dated October 23, 1813, states that "the Indian cause and ours experienced a serious loss in the death of Roundhead." A village in the southwest corner of Hardin county, Ohio, his early home, bore his name, which survives in that of the present town of Roundhead built on its site. Roundhead had a brother known as John Battise, a man "of great size and personal strength," who was killed at Fort Meigs while fighting for the British.

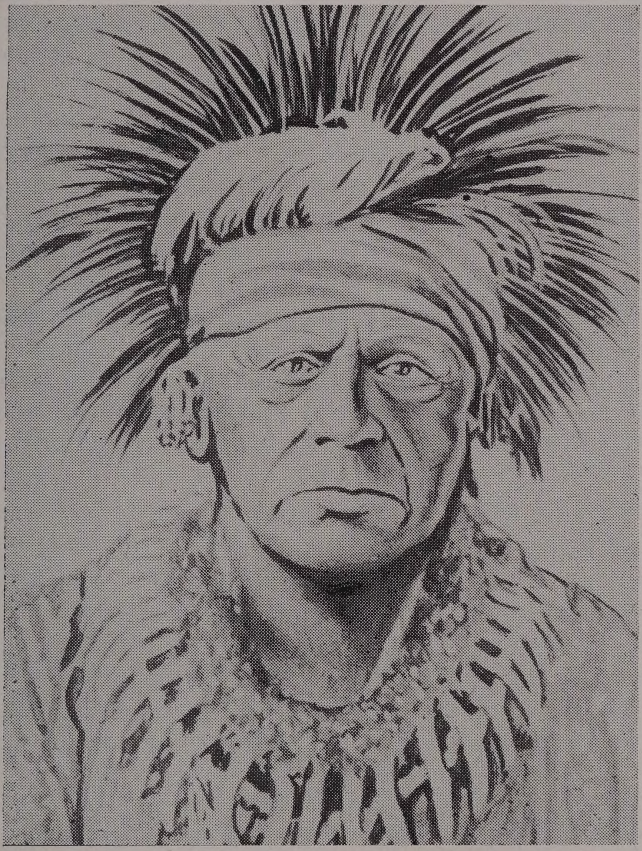
RED EAGLE

Also known as William Weatherford. A half-blood Creek chief, born about 1780; noted for the part he played in the Creek war of 1812-1814, in which General Jackson was leader of the American forces. There is some uncertainty as to his parentage. Claiborne says his "father was an itinerant peddler, sordid, treacherous, and revengeful; his mother a full-blooded savage of the tribe of the Seminoles." Another authority says that a trader, Scotch or English, named Charles Weatherford (believed to have been the father of William), married a half-sister of Alexander McGillivray, who was the daughter of an Indian chief of pure blood. In person he was tall, straight, and well proportioned, and nature had bestowed upon him genius, eloquence, and courage, but his moral character was far from commendable. He led the 1,000 Creeks at the massacre of Fort Mimms, August 30, 1813. General Jackson having entered the field, the Creeks were driven from point to point until Weatherford resolved to make a desperate effort to retrieve his waning fortunes by gathering all the force he could command at the Great Horseshoe Bend of the Tallapoosa. The single defeat his forces suffered at this point ended the war, and Weatherford, to save further bloodshed, or perhaps shrewdly judging the result, voluntarily delivered himself to Jackson and was released on his promise to use his influence to maintain peace. He died March 9, 1824, leaving many children, who intermarried with the whites. It is said that after the war his character changed, and he became dignified, industrious, and sober.

KEOKUK

A Sauk leader, a member of the Fox clan, born on Rock River, Illinois, about 1780. He was not a chief by birth, but rose to the command of his people through marked ability, force of character, and oratorical power. His mother is said to have been half French. At an early age he was a member of the Sauk council, which he graced, but at first played only a subordinate role therein. He stepped into prominence later on when he was made tribal guest-keeper. While holding this office he was supplied at tribal expense with all the means of rendering hospitality, and played the part of a genial host with such pleasing effect that his lodge became a center for all things social and political. Quick to see the possibilities of this office he made use of the opportunity to further his own ambitions.

Keokuk was well aware of the fact that the rigid social organization of his people offered a barrier to the realization of his cherished desire, which was to become the foremost man of his tribe. Contrary to the manner of men of his training, environment, and tradition, he had no scruples against doing away with a practice if thereby he might reap profit for himself; and he worked his will against custom, not in an open, aggressive way, but by veiled, diplomatic methods. He was continually involved in intrigue; standing always in the background, he secretly played one faction against another. In time he became the leading councilor in the Sauk assembly, and enjoyed great popularity among his people. But the situation assumed a different aspect when the troubled period of the so-called Black Hawk war arrived. The immediate cause of this conflict grew out of an agreement first entered into between the Government and a small band of Sauk who, under their leader Kwaskwamia, were in winter camp near the trading post of St. Louis. By this compact the Sauk were to give up the Rock River country. As soon as the agreement became noised abroad among all the Sauk there was strong opposition, particularly to the form in which it had been made. Throughout the affair Keokuk assumed so passive an attitude that he lost at once both social and political prestige. Those of the Sauk who favored an appeal to arms then turned to a man of the Thunder clan, Black-big-chest, known to the whites under the name of Black Hawk, who became their leader. Just at this critical period the feeble bond of political union between the Sauk and the Foxes was broken, this result being due largely to internal dissensions brought on by the intrigues of Keokuk, who, with a following of unpatriotic Sauk, sought and obtained protection from the Foxes under their chief, Paweshik. The fighting began before Black Hawk was ready, and he was forced to take the field with but a small number of those on



KEOKUK

whose support he had depended. With his depleted forces he could not successfully contend against the Illinois militia and their Indian allies.

Keokuk loomed up again during the final negotiations growing out of the war, and played so deftly into the hands of the Government officials that he was made chief of the Sauk. It is said that the announcement of his elevation to supreme power was made in open council. and that it so aroused the anger and contempt of Black Hawk that he whipped off his clout and slapped Keokuk across the face with it. The act of creating Keokuk chief of the Sauk has always been regarded with ridicule by both the Sauk and the Foxes, for the reason that he was not of the ruling clan. But the one great occasion for which both the Sauk and the Foxes honor Keokuk was when, in the city of Washington, in debate with the representatives of the Sioux and other tribes before Government officials, he established the claim of the Sauk and Foxes to the territory comprised in what is now the state of Iowa. He based this claim primarily on conquest.

On his death, in 1848, in Kansas, whither he had moved three years before, the chieftainship, with its unsavory associations, went to his son, Moses Keokuk, who displayed many of the mental characteristics of the father. Those who knew them both maintain that the son was even the superior intellectually, and of higher ethics. He was fond of debate, being always cool, deliberate, and clear-headed. In argument he was more than a match for any Government officer with whom he ever came in contact at the agency. He bore an intense hatred for the Foxes, which was returned with more than full measure. Moses Keokuk was acknowledged the purest speaker of the Sauk dialect. The Sauk were never tired of his eloquence; it was always simple, clear, and pleasing. Late in life he embraced Christianity and was baptized a Baptist; but he never ceased to cherish a sincere regard for the old-time life and its fond associations. He succeeded in turning aside much of the odium that had early surrounded his office, and though he met with more political opposition during his whole life, yet when he died, at Sauk and Fox agency, Oklahoma, in August, 1903, his death was regarded by the Sauk as a tribal calamity.

In 1883 the remains of the elder Keokuk were removed from Kansas to Keokuk, Iowa, where they were reinterred in the city park and a monument erected over his grave by the citizens of the town. A bronze bust of Keokuk stands in the Capitol at Washington.

SOULIGNY

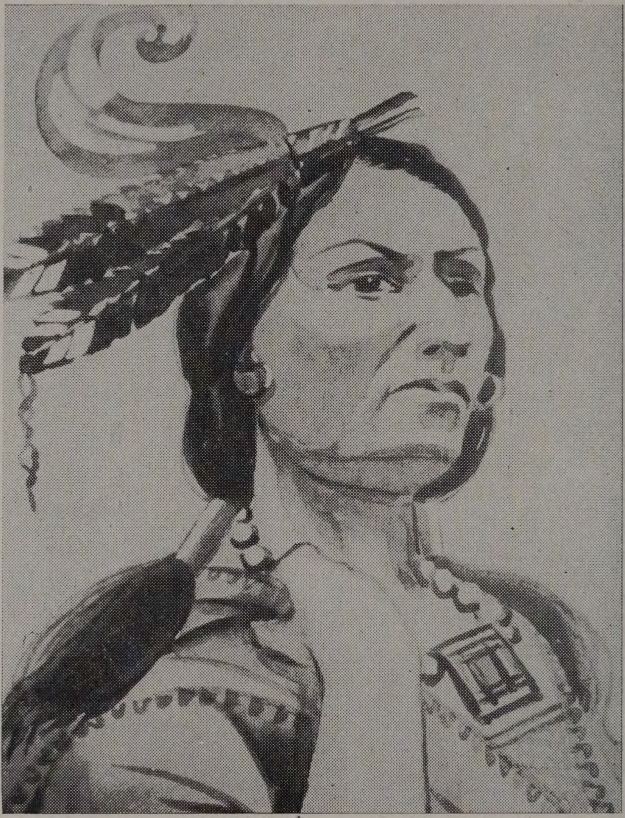
A war chief of the Menominee tribe, born in 1785. His grandfather was one Souligny, an early French trader, who married a Menominee woman. In 1812 Souligny was one of a large party of Sioux, Winnebago, and Menominee which, under the British colonel, Robert Dickson, captured the fort at Mackinaw from the Americans. The following year Souligny with about 50 warriors, and White Elk, a chief of distinction, united with Tecumseh in time to participate in the battle of Fort Meigs, on Miami river, Ohio. He took an active part in the battle at Mackinaw, Michigan, in which the American commander, Major Holmes, was killed; he also served in Stambaugh's expedition. Although he fought against the Americans during the War of 1812, in the Black Hawk war of 1837 he espoused their cause. In March, 1855, Souligny and Oshkosh, another Menominee chief, visited the office of the Milwaukee Sentinel and asked that the editor give publicity to their petition for the return of an Indian child who had been kidnapped by the whites. At this time Souligny was 70 years of age, but spoke with all the energy of one in the prime of life. He is described as being a stout, good-looking man, despite the loss of an eye. He died of erysipelas in December, 1864, at his home on the west bank of Wolf river, Wisconsin, at what is known as the Great Falls.

SASSABA "THE WOLF"

A Chippewa chief of the Crane gens, who first appears in history as a member of Tecumseh's forces at the battle of the Thames, Canada, October 5, 1813, in which his brother, to whom he seems to have been greatly attached, was killed while fighting by his side. This incident embittered Sassaba against the Americans during the remainder of his life. When Lewis Cass visited Sault Ste Marie, Michigan, in 1820, to negotiate a treaty with the Chippewa for purchasing a small tract of land, Sassaba, who was one of the chiefs assembled on this occasion, not only manifested his bitter animosity toward the United States authorities, but displayed his eccentric character as well. During the council he hoisted the British flag over his tent, which was torn down by General Cass in person. On this occasion he was thus dressed: "Beginning at the top an eagle's feather, bear's grease, vermilion and indigo, a red British military coat with two enormous epaulets, a large British silver medal, breech-clout, leggins, and moccasins." He arose in council and remarked gruffly that the Chippewa did not wish to sell their land; and refusing the pipe, kicked over the presents that had been placed before him, and rushed from the tent under its side. He refused to sign the treaty. On September 25, 1822, Sassaba and his wife and child were drowned at Sault Ste Marie. He had been drinking heavily at Point aux Pins, 6 miles above the rapids, and was intoxicated during the trip. According to Schoolcraft he would often walk through the village where he resided, divested of every particle of clothing except a large gray wolf's skin, which he had drawn over his body in such manner as to let the tail dangle behind. From this habit the name Myeengun ('Wolf') was sometimes applied to him.

HILLIS HADJO

A noted Seminole leader in the early part of the 19th century, usually known among the whites as Francis the Prophet, and whose name is also recorded as Hidlis Hadjo, Hillishago, Hillishager, etc. He took an active part in the Seminole war, and is accused of having been one of the chief instigators of the second uprising. He seems to have come into public notice as early as 1814, as on April 18 of that year General Jackson wrote from his camp at the junction of Coosa and Tallapoosa rivers, Alabama, that "Hillishagee, their (the Seminole's) great prophet, has ascended." Led by some abandoned English traders to believe that the treaty of Ghent in 1814 provided for the restoration of the Seminole country, and in the hope of obtaining aid for his tribe against the Americans, he went to England, where he received much attention. An English journal thus mentions his arrival: "The sound of trumpets announced the approach of the patriot Francis, who fought so gloriously in our cause in America during the late war. Being dressed in a most splendid suit of red and gold, and wearing a tomahawk set with gold, gave him a highly imposing appearance." His mission led to no practical result. Near the close of 1817 an American named McKrimmon, who had been captured by a Seminole party, was taken to Mikasuki, where dwelt Hillis Hadjo, who ordered him to be burned to death, but at the last moment his life was saved by the entreaties of Milly, the chief's daughter, who, when her father wavered, showed her determination to perish with him. Francis shortly thereafter fell into the hands of the Americans and was hanged. His wife and several daughters afterward surrendered to the Americans at St. Marks, Florida, where Milly received much attention from the whites, but refused McKrimmon's offer of marriage until assured that it was not because of his obligation to her for saving his life.



SACAGAWEA "THE BIRD WOMAN"

A Shoshoni woman who accompanied Lewis and Clark. She was the wife of Toussaint Charbonneau, a French Canadian voyageur living among the Hidatsa, who was engaged by the explorers as interpreter, and she was desirous of returning to her own people, the Shoshoni of the Rocky Mountains, from whom she had been captured by the Hidatsa and sold to Charbonneau when about 14 years of age. On the Missouri river her husband, by his bad seamanship, overturned the boat on which were the records of the expedition, but as they floated in the river they were seized by Sacagawea and thus preserved. The leaders of the expedition have recorded praises of the fortitude and serviceableness exhibited on many occasions by Bird Woman, as she was also called, the English rendering of her Hidatsa name, though she was encumbered by an infant, born during the journey. When Lewis and Clark came to the first band of Shoshoni, of which her brother had become chief, Sacagawea acted as interpreter and enabled the expedition to obtain ponies, without which they could not have crossed the divide. Of her, Lewis wrote: "Sah-cah-gar-we-ah our Indian woman was one of the female prisoners taken at that time tho' I cannot discover that she shews any immotion of sorrow in recollecting this event, or of joy in being again restored to her native country; if she has enough to eat and a few trinkets to wear I believe she would be perfectly content anywhere." On the return journey she guided Captain Clark's party, when they were lost, through the mountain passes of Montana. She remained among the Shoshoni in Wyoming, and when the Wind River reservation was created took up her abode there with her son, and there she died, near Fort Washakie, April 9, 1884, almost a hundred years of age.

RED BIRD

A Winnebago war chief, so named, according to one authority, because he habitually wore a red coat and called himself English, and by another because he wore on each shoulder, "to supply the place of an epaulette, a preserved red bird." He was born about 1788 and was the leading spirit in the Winnebago outbreak of 1827. He was friendly with the settlers of Prairie du Chien, Wisconsin, who regarded him as a protector until two Winnebago, who had been arrested for the murder of a family of maple sugar makers, were erroneously reported to have been turned over to the Chippewa by the military authorities at Fort Snelling and clubbed to death while running the gauntlet. The Winnebago chiefs, on the receipt of this news, met in council and determined upon retaliation, selecting Red Bird to carry out their decree. With this purpose in view he, with two companions, after visiting the house of Lockwood, a trader at Prairie du Chien, proceeded to the house of Registre Gagnier, who with his hired man they shot down after being hospitably entertained by them. An infant was torn from the mother (who made her escape), and was stabbed and left for dead, though subsequently restored. Red Bird and his companions proceeded the same day, June 26, 1827, to the rendezvous of his band, consisting of 37 warriors with their wives and children, at the mouth of Bad Axe river, Minnesota. A day or two later they attacked a boat on the Mississippi, killing four and wounding two of the crew, and losing a third of their own number. When the troops arrived and prepared to attack the Winnebago, Red Bird and his accomplices gave themselves up and were tried and convicted, but sentence was deferred until the last day of the general court, and then, for some unknown cause, was not pronounced. With his companions Red Bird was remanded to prison to await sentence, where he died, February 16, 1828. The others were condemned to death, but were pardoned by President John Quincy Adams, in November, 1828, at the instance of Nawkaw, who, with a deputation of his tribesmen, visited Washington in their behalf.

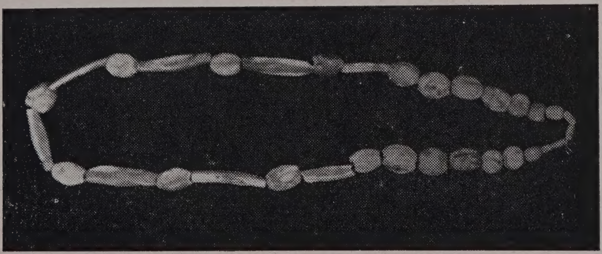
WAUMEGESAKO

("The Sacred-shell maker." Also known as The Wampum, and "Mexico.") A leading Chippewa, born about 1789, head chief of a mixed band of Chippewa, Potawatomi, and Ottawa residing at Manitowoc, Wisconsin, where he died in 1844. He took a prominent part in the treaties of Butte des Morts in 1827, Green Bay in 1828, Prairie du Chien in 1829, and Chicago in 1833. At the last treaty, ratified in 1835, the Indian title was extinguished to all the tract of country commencing at Grosse Point, 9 miles north of Chicago, to the source of Milwaukee river, thence west to Rock river. A portrait of Waumegesako was painted by Healey, an Irish artist, in 1839, a copy of which is in the collection of the Wisconsin

Historical Society. In appreciation of his friendly attitude toward the early settlers, the citizens of Manitowoc have erected a monument to Waumegesako's memory.

RAIN CLOUD

An Iowa chief, of inferior grade, during the early half of the 19th century. He claimed to have taken scalps from Kansa, Omaha, Missouri, Sioux, Osage, and Sauk Indians, and Catlin, who writes his name "New-mon-ya, Walking rain," says he was much more distinguished as a warrior than White Cloud (under whom he was third chief), one of the most remarkable and celebrated men of the Iowa tribe. Catlin gives Rain Cloud's age, about 1843, as 54 years, and describes him as nearly 6½ ft. tall. He was one of the 14 Iowa who visited England with Melody in 1843, Catlin, who painted his portrait, acting as interpreter. His name appears among the signers to the treaties of Prairie du Chien, Wisconsin, July 15, 1830, as "Niayoo Manie, Walking rain"; Fort Leavenworth, Kansas, September 17, 1836, as "Ne-o-mo-na, Raining cloud"; and St. Louis, Missouri, November 23, 1837, as Ne-o-monni. His portrait was also painted in Washington for the War Department by Charles B. King, and is reproduced in McKenney and Hall, Indiana.



SLEEPY EYES

A chief of the Lower Sisseton Sioux, of the Chansdachikana band (not a Teton, as is sometimes said), born on Minnesota river near the present site of Mankato; he lived most of his years on the lake which bears his name in Brown county, Minnesota. He was prominent in the affairs of his tribe contemporary with the relinquishment of their lands in Minnesota and the removal to the reservations on the upper Minnesota from 1850 to 1865. Sleepy Eyes became chief between 1822 and 1825, evidently succeeding Wahkanto. He was a frequent and friendly visitor at the home of Rev. S. R. Riggs, the renowned missionary. Heard states that a party of his people participated in the massacre of the whites at the Lake Shetek settlement in 1862. He is described in 1836 as large and well proportioned, of rather dignified appearance, good natured and plausible, but as having never been distinguished as a warrior or hunter. He signed the treaties of Prairie du Chien, August 19, 1825, and July 15, 1830; St. Peters, November 30, 1836, and Traverse des Sioux, July 23, 1851. The last treaty was signed also by "Sleepy Eyes young," probably a son. Sleepy Eyes died in Roberts county, South Dakota, but many years after his death his remains were disinterred and removed to Sleepyeye, Minn., where they were reburied under a monument erected by the citizens.

YOHOLOMICCO

A Creek chief, born on Coosa river, Georgia, about 1790; died in Arkansas about 1838. He was headman of Eufaula town, a warrior of prowess, and one of the most persuasive orators in the Creek nation. Of the party of MacIntosh, he fought under General Jackson against the rebel Creeks in 1813-1814, and subsequently signed the various treaties ceding Creek lands and agreeing to emigrate beyond the Mississippi. He died of the hardships of the journey when the removal took place, having previously lost his chieftaincy and seat in the council on account of his complaisance to the whites.

SEATTLE

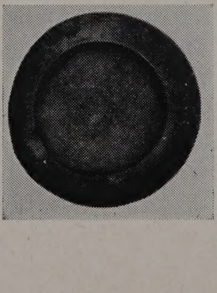
A chief of the Dwamish and allied tribes of Puget Sound, Washington; born perhaps about 1790, died on Port Madison reservation, in the same neighborhood, June 7, 1866. He was the first signer of the Port Elliott treaty of 1855, by which the Puget Sound tribes submitted to agency restrictions. In the general outbreak of 1855-1858 he maintained a friendly attitude. Through the efforts of the French missionaries he became a Catholic and inaugurated regular morning and evening prayers in his tribe, which were continued by his people after his death. In appearance he is described as dignified and venerable. The town of Seattle was named from him, and in accordance with local Indian belief that the mention of a dead man's name disturbs the rest of the spirit, the old man was accustomed to levy a small tribute on the citizens as compensation in advance. A monument was erected over his grave by the people of Seattle in 1890.

METEA

A Potawatomi chief, distinguished in his tribe as a warrior and an orator. When the Potawatomi were subsidized by the British at the beginning of the War of 1812 he was one of the leaders of the party that massacred the families of the garrison and citizens of Chicago as they were retreating to Detroit. He led the band that harassed the troops who marched in the fall of 1812 to the relief of Fort Wayne and was shot in the arm by General W. H. Harrison. At a council held at Chicago in 1821 he impressed the whites by his eloquence and reasoning powers, and also when the treaty of the Wabash was concluded in 1826. He advocated the education of Indian youth and sent several from his tribe to the Choctaw academy in Kentucky. He died in a drunken debauch at Fort Wayne, in 1827, after having conducted difficult negotiations with dignity and skill in a conference with commissioners of the Government.

SHICKSHACK "RISING SUN"

A Winnebago chief, prominent in the history of the Sangamon country in Illinois, whose name is said to signify 'rising sun.' He is first heard of in 1819, having come down from the North to the Sangamon country to avoid the constant hostility between his people and the Chippewa; here he made many friends among the white settlers. In 1820 he was chief of a band of about 40 families with a village on the south side of Sangamon river, 25 miles above its mouth, and about 12 miles west of New Salem, Illinois. A high, dome-shaped hill near the Indian village was called "Shickshack's Knob," and is still known by that name. In 1827, on hearing of the trouble between the Indians and the whites, which culminated in the Black Hawk war, Shickshack and his people departed for the northern part of the state. He was seen at Dixon's Ferry in 1832, where he had come, he explained, to meet some of his old friends among the soldiers, and it is said that he was among the friendly Winnebago who captured Black Hawk and placed him in the custody of United States troops. At the close of the war the Winnebago concluded a treaty with the United States and removed west of the Mississippi, finally settling in Kansas, and it is supposed that Shickshack and his immediate followers accompanied them. In appearance Shickshack was erect, muscular and active, of medium height and weight; his expression, harsh and unpleasant, did not accord with his jovial and sympathetic disposition. He had two wives, one a Winnebago and one a Kickapoo, and four children. Mrs. Mary Catherwood has made him a prominent character in her novel, "Spanish Peggy," in which she represents him as the intimate friend of Abraham Lincoln.

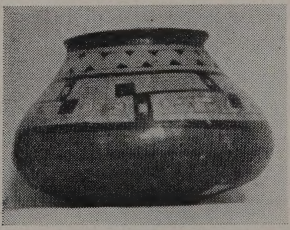


BIG NECK

An Iowa warrior, also called by his people Winaugusconey ('Man not afraid to travel'), because he was wont to take long trips alone, relying on his own prowess and prodigious strength. While he was of lowly birth he was exceedingly ambitious and contended for the honors and dignity for which his courage and address fitted him, but which his fellow tribesmen were loth to accord, wherefore he built a lodge apart from the rest and collected about him a band of admirers over whom he exercised the authority of chief. General Clark induced him and Mahaskah to go to Washington in 1824 and there sign a treaty that purported to convey to the United States for an annual payment of $500 for 10 years the title of all the lands of the Iowa lying within the borders of Missouri. He did not understand the treaty, and after white settlers had taken possession of a considerable part of the Indian lands he set out in 1829 to visit St. Louis for the purpose of making complaint to General Clark. A party of whites encountered his company of 60 men, made them all intoxicated, and decamped with their horses, blankets, and provisions. When they recovered from their stupor one of them shot a hog to satisfy their hunger. This provoked the anger of the settlers, 60 of whom rode up and commanded the Indians to leave the country. Moanahonga then withdrew his camp about 15 miles beyond the state boundary, as he supposed. When the white party followed him he went out to meet them with his pipe in his mouth in sign of peace. As he extended his hand in greeting the borderers fired, killing his brother at his side, and an infant. The Indians flew to their arms and, inspired anew by the call for vengeance of Moanahonga's sister, who was shot in the second volley, they drove the whites from the field, although these exceeded their fighting men two to one. The man who shot his sister Moanahonga burned at the stake. The U.S. troops were ordered out, and obtaining hostages from the Iowa returned to their barracks. Moanahonga and several others of his band were arrested and tried on a charge of murder, but were acquitted. He cultivated friendly relations with the whites after this, but always went with blackened face in sign of mourning, because, as he said, he had sold the bones of his ancestors. About five years afterward he fell in combat with a Sioux chief.

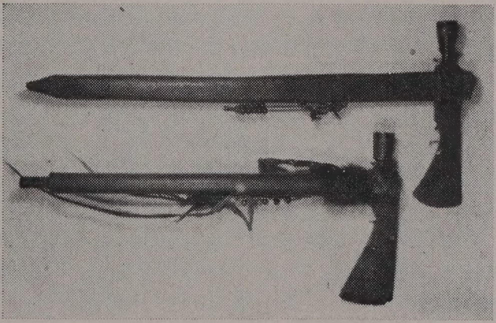
OSHKOSH

Head chief of the Menominee in the first half of the 19th century; born 1795, died August 31, 1850. He was of the Owasse gens, and grandson of Chakauchokama, called "The Old King," long head chief of the tribe. Oshkosh became a warrior when 17 years of age, being one of the hundred of his tribesmen under Tomah who joined Colonel Robert Dickson of the British army and participated in the capture of Fort Mackinaw, Michigan, from the Americans in July, 1812. He was with the party who in 1813 made an unsuccessful attack on Fort Sandusky, Ohio, then in charge of Major George Croghan. It was at the treaty of Butte des Morts, Michigan Territory (now Wisconsin), August 11, 1827, that he was first officially recognized as chief of the Menominee, when, in fact, he was named as chief by Cass and McKenney, the United States commissioners, in order that he might represent his tribe. Oshkosh is described as having been of medium size, possessing good sense, ability, and bravery, but a slave to strong drink, which led him, at least in one instance, deliberately to murder, without provocation or excuse, an inoffensive Indian. His name is also written Oiscoss, Oskoshe, and Oskashe. His portrait, painted by Samuel M. Brookes, is in possession of the State Historical Society of Wisconsin.



WANETA "THE CHARGER"

A Yanktonai Sioux of the Pabaksa or Cuthead band, son of Shappa or Red Thunder; born on Elm river, in the present Brown county, South Dakota, about 1795. He enlisted with his father in the English service in the War of 1812, and fought valiantly at Fort Meigs and Sandusky, winning his name by his bravery in charging the Americans in the open, and being seriously wounded in the battle at the latter place. After the war he was given a captain's commission by the British, and visited England. He continued to sympathize with the British until 1820, when he attempted to destroy Fort Snelling by stealth, but being thwarted in his enterprise by Colonel Snelling, he afterward heartily supported American interests. Waneta was a dominant chief of the Sioux and exceedingly active in his operations. He signed the treaty of trade and intercourse at Fort Pierre, July 5, 1825, and on August 17 of the same year signed the treaty of Prairie du Chien which fixed the boundaries of the Sioux territory. He died in 1848 at the mouth of the Warreconne, the present Beaver creek, Emmons county, North Dakota. His name is variously spelled, as Wahnaataa, Wanotan, and Wawnahton.



TEKAKWITHA, CATHERINE

(Called also the "Indian Saint," "La Saincte Sauvagesse," and the "Lily of the Mohawks"). The daughter of a Mohawk warrior by a Catholic Christian Algonkin woman who had been captured by the Iroquois at Three Rivers, Quebec; born in 1656 at Caugnahwaga, a palisaded town of the Turtle clan of the Mohawk, on Mohawk river, near the present Auriesville, N. Y. Tekakwitha was about 4 years of age when the village was ravaged by smallpox, among its victims being her mother, who left an infant son that did not long survive. Tekakwitha was about 10 years of age when De Tracy burned the Mohawk villages, an act resulting in the general peace of 1666. After the destruction of their settlement, the Turtle clan removed to the north side of Mohawk river, where Tekakwitha was reared by her uncle, a bitter opponent of the Christian faith. A couple of years later, Fathers Bruyas, Fremin, and Pierron visited her uncle for three days, during which time she waited on them, thus gaining her first knowledge of Christian faith and practice. On Easter Sunday, 1675, she was baptized by Father Lamberville, and at once became the object of contempt and derision to many of her tribe, the persecution continuing for about two years. By refusing to marry she had already incurred the displeasure and anger of her aunt; for observing the Sabbath she was denied food, and because she would not labor in the corn-fields on that day, she was stoned; a young Mohawk warrior went so far as to raise his tomahawk menacingly over her head, but she awaited the blow with such calmness that her assailant desisted and slunk away.

When still quite young Tekakwitha aided her mother in her domestic duties, and when not thus occupied amused herself, like other Indian children, with her toys. She dressed like other girls of her age, and ornamented her person with necklaces, bracelets, finger-rings, and ear-bobs. As a young woman she was well poised and skilful in doing such work as Indian girls were accustomed to do in elk-hair and porcupine-quills, and from bark and other fibers she made bands for carrying burdens. She also became so adept in the manufacture of wampum belts, such as were used in public affairs, that she was frequently employed in making them. She could also sew well in the Caucasian way, having learned the art from French prisoners among her tribe. She made ribbons or bands of eel-skins, sashes from the fibers of bark, baskets and boxes of willow bark and twigs, and bark buckets for carrying water; she likewise learned how to make pestles for pounding corn; in short, she was ever busy with the multiplicity of duties that fell to the lot of Indian women generally. Although frail, Tekakwitha was the first at work in the morning. The years before her baptism passed in this manner, and she had no other ideals set before her than those current among her pagan relations. It is said she was virtuous in every way, was not attached to beliefs in visions or dreams, had no desire to take part in dances or games, and was not cruel, even to prisoners, like other Indian girls—in short she was of a disposition unusual among the girls of her time and people.

At this time a number of fervent Catholic Christian Iroquois dwelt at the Sault Saint Louis, some of whom were in the habit of making visits to the villages of the Iroquois in New York for the purpose of proselyting their kindred to the new faith. One of the most successful of these, a former inhabitant and chief of the Oneida village, was Ogenratarihen ('Hot Ashes'), sometimes called Louis Garonhiague. In 1677, while making a tour of the Indian villages, on learning that Tekakwitha was persecuted on account of her new faith, he, with two companions, placed her in a canoe and started for the Sault, where she arrived in the autumn, bearing letters from Father Lamberville extolling her virtues. Here she grew in Christian knowledge and in the exercises of a holy life, practicing great austerities. Visiting Montreal, she saw the nuns of Marguerite Bourgeois at their school work, and aware of the charity of the Hospital Sisters of Ville-Marie shown toward her people, she sought to found a convent on Heron island, among the rapids of Saint Lawrence river. This project was ridiculed by her friends, and even the father was amused; he nevertheless permitted her to make a vow of chastity, and thus she became the first Indian nun among her people. Among the means which Tekakwitha undertook to mortify her body was to engage a friend to flagellate her every Sunday for a year, when she became too weak to bear it longer.

She died Apr. 17, 1680, and was buried south of La Chine rapids of the St. Lawrence, midway between La Prairie and Caughnawaga, Quebec.

RED LEAF (Wapasha)

A succession of chiefs of the Mdewakanton Sioux, extending through tradition to a time immemorial. The first Wapasha of which there is historical knowledge was born at the head of Rum river, Minn., in 1718. His father was a chief of the same name, and his mother a Chippewa captive. In 1747, through relatives of his mother, he negotiated peace between the Chippewa and his own people. About 1763 an English trade, known to the Indians as Mallard Duck, was killed at his store at St. Anthony's falls by a Sioux named Ixatape, in retaliation of which the English withdrew trade from the Sioux. By this time they had become so dependent on the traffic that destitution and suffering ensued, and Wapasha determined to take the murderer to Quebec and deliver him to the English. In company with a hundred of his tribesmen he started with Ixatape, but one by one the members of the party returned to the Mississippi, so that by the time Green Bay was reached but few remained, and there Ixatape escaped; but, undaunted, Wapasha with five others kept on, and, reaching Quebec, offered himself as a vicarious sacrifice for the sins of his people. His unselfish action made a deep impression upon the English, and he was afterward accorded much honor. He led the Sioux in a well-planned campaign in 1778 to drive back the Chippewa and recover the ancestral lands of the Sioux about Spirit lake, Minn., but after some notable victories his party fell into ambush at the mouth of Elk river and many of his warriors were slain. Two years later he was able to avenge this loss upon the Chippewa in a notable near Elk river. He served the English in the Revolution, and upon his visit to Mackinaw, Colonel DePeyster, the commandant, dedicated to him a poem and made him the subject of a great ovation. He served in the west with Langlade, but his service was not of great importance. Before his death, which occurred about 1799, he established his band at the site of Winona, Minnesota, at a village called Kiyuksa.

SKANIADARIIO

A former federal chief of the Seneca; born at the village of Ganawagus, near Avon, in the Genesee valley, N. Y., about 1735; died at Onondaga, near Syracuse, in 1815. By birth he belonged to the Turtle can, and was a half-brother of Cornplanter on his father's side. Although thus closely related to Cornplanter, he did not, like his illustrious half-brother, acquire marked distinction during the American Revolution, which was one of the most trying periods in the history of the Seneca and their confederates. On the contrary, the greater part of his life was spent in dissipation and idleness; but late in life, realizing that the worst curse of his race was the evil of drunkenness and the traffic in liquor, he sought to establish a better system of morals among his people, who were then passing through a transition period between their ancient mode of life and modern civilization. His precepts and teachings, based largely on the ancient custom and faith, but recast to adjust them to the new conditions, contemplated the regulation of family life by pointing out the respect and duties that should subsist between husband and wife and between parents and children, and the need of chastity and continence, and by the inculcation of habits of industry and thrift. About 1796, while living at Connewango on Allegheny river, at Warren, Pa., Skaniadariio was prostrated, it is said, by epilepsy and partial paralysis. For four years he lay suffering, and having lost all hope of recovery, resigned himself to death. According to his own story, one afternoon he heard voices calling him out. He arose in spirit and went outside, where at a short distance from the house among some shrubbery, he saw four spirits in human shape, who assured him that they were merely messengers to him from the Artificer of Life. Of these, three bore shrubs in their hands, on which hung several kinds of fruit, which he was told to eat, when he was at once restored by their magical efficacy. Thereupon the messengers revealed to him by means of a great number of precepts the will of the Artificer of Life, on a variety of subjects; he was further told to promulgate these teachings among the tribes of the Iroquois, and was led by the messengers into the white man's hell, in order to permit him to witness the punishments that are in store for the lawless and the drunkard, the better to enable him to warn his people of the need of reform. The watchers at his bedside thought he was dead, but after a long trance he suddenly arose, and from that time rapidly recovered health. He visited the several Iroquois villages from year to year, preaching his new doctrines with power and eloquence. It is reported that many so-called pagans gave up their dissolute habits, becoming sober and moral men and women, among whom "discord and contention gave place to harmony and order, and vagrancy and sloth to ambition and industry." It was this reformed religion of Handsome Lake, or the so-called paganism of the modern Iroquois, that has so steadfastly resisted the advance of Christianity and education among the Iroquois tribes. At the present time the seat of this faith is in Canada, on the Grand river reservation, where it has about 1,200 adherents; but there are small bodies who still profess to follow the precepts of Handsome Lake dwelling on the Cattaraugus and the Allegany reservation, and on the Onondaga reservation in New York. Each autumn these "pagans" assemble to hear the doctrines of Skaniadariio preached to them. In 1802, Skaniadariio with a number of associates visited Washington to explain to President Jefferson the nature of their doctrine in order to receive recognition of it by the Government for the purpose of counteracting the inroads of Christianity. The President, through the Secretary of War, commended the new doctrine in a letter, which was mistaken by the Seneca for a license permitting Skaniadariio to preach his new faith to the Indians.

PUSHMATAHA

A noted Choctaw, of unknown ancestry, born on the east bank of the Noxuba creek in Noxubee county, Mississippi, in 1764. Died at Washington, D. C., December 24, 1824. Before he was 20 years of age he distinguished himself in an expedition against the Osage, west of the Mississippi. The boy disappeared early in a conflict that lasted all day, and on rejoining the Choctaw warriors was jeered at and accused of cowardice, whereon Pushmataha replied, "Let those laugh who can show more scalps than I can," forthwith producing five scalps, which he threw upon the ground, the result of a single-handed onslaught on the enemy's rear. This incident gained for him the name "Eagle" and won for him a chieftaincy; later he became mingo of the Oklahannali or Six Towns district of the Choctaw, and exercised much influence in promoting friendly relations with the whites. Although generally victorious, Pushmataha's war party on one occasion was attacked by a number of Cherokee and defeated. He is said to have moved into the present Texas, then Spanish territory, where he lived several years, adding to his reputation for prowess, on one occasion going alone at night to a Tonaqua (Tawakoni?) village, killing seven men with his own hand, and setting fire to several houses. During the next two years he made three more expeditions against the same people, adding eight scalps to his trophies. When Tecumseh visited the Choctaw in 1811 to persuade them to join in an uprising against the Americans, Pushmataha strongly opposed the movement, and it was largely through his influence that the Shawnee chief's mission among this tribe failed. During the War of 1812 most of the Choctaw became friendly to the United States through the opposition of Pushmataha and John Pitchlynn to a neutral course, Pushmataha being alleged to have said, on the last day of a ten days' council: "The Creeks were once our friends. They have joined the English and we must now follow different trails. When our fathers took the hand of Washington, they told him the Choctaw would always be friends of his nation, and Pushmataha can not be false to their promises. I am now ready to fight against both the English and the Creeks." He was at the head of

500 warriors during the war, engaging in 24 fights and serving under Jackson's eye in the Pensacola campaign. In 1813, with about 150 Choctaw warriors, he joined Gen. Claiborne and distinguished himself in the attack and defeat of the Creeks under Weatherford at Kantchati, or Holy Ground, on Alabama river, Ala. While aiding the United States troops he was so rigid in his discipline that he soon succeeded in converting his wild warriors into efficient soldiers, while for his energy in fighting the Creeks and Seminole he became popularly known to the whites as "The Indian General." Pushmataha signed the treaties of Nov. 16, 1805; Oct. 24, 1816; and Oct. 18, 1820. In negotiating the last treaty, at Doak's Stand, "he displayed much diplomacy and showed a business capacity equal to that of Gen. Jackson, against whom he was pitted, in driving a sharp bargain." In 1824 he went to Washington to negotiate another treaty in behalf of his tribe. Following a brief visit to Lafayette, then at the capital, Pushmataha became ill and died within 24 hours. In accordance with his request he was buried with military honors, a procession of 2,000 persons, military and civilian, accompanied by President Jackson, following his remains to Congressional cemetery. A shaft bearing the following inscriptions was erected over his grave: "Pushmataha a Choctaw chief lies here. This monument to his memory is erected by his brother chiefs who were associated with him in a delegation from their nation, in the year 1824, to the General Government of the United States." "Push-ma-taha was a warrior of great distinction—He was wise in council—eloquent in an extraordinary degree, and on all occasions, and under all circumstances, the white man's friend." "He died in Washington, on the 24th of December, 1824, of the croup, in the 60th year of his age." General Jackson frequently expressed the opinion that Pushmataha was the greatest and the bravest Indian he had ever known, and John Randolph of Roanoke, in pronouncing a eulogy on him in the Senate, uttered the words regarding his wisdom, his eloquence, and his friendship for the whites that afterward were inscribed on his monument. There is good reason to believe, however, that much of Pushmataha's reputation for eloquence was due in no small part to his inter-

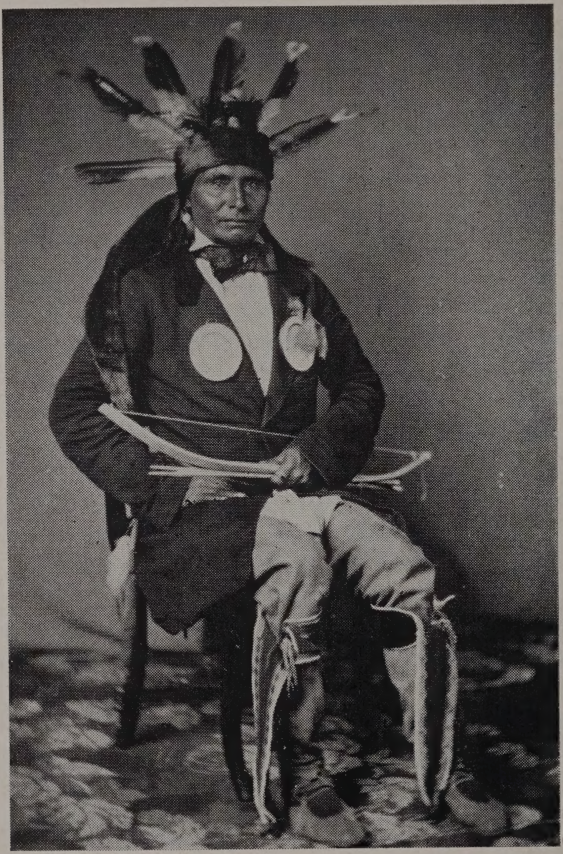
preters. He was deeply interested in the education of his people, and it is said devoted $2,000 of his annuity for fifteen years toward the support of the Choctaw school system.

WAPELLO

('Chief'). Head chief of the Fox tribe, born at Prairie du Chien, Wis., in 1787. His village was on the east side of the Mississippi, near the foot of Rock Island, and not far from Black Hawk's village. In 1816 it was one of the three principal settlements in the vicinity of Ft. Armstrong, Iowa, opposite the present Rock Island, Ill. Although stout and short of stature, Wapello was of attractive appearance, owing partly to his kindly expression; he was peaceful and intelligent, and entertained friendly regard for the whites. Like Keokuk, and unlike Black Hawk, he was willing to abide by the terms of the treaty of 1804 which provided for the removal of the Indians to the west of the Mississippi, and in 1829 he quietly removed to Muscatine slough with his people, and later settled near the present Wapello, Louisa county, Iowa, in which state a county was afterward named in his honor. Wapello was next in rank to Keokuk, whom he accompanied with others to the east in 1837, in charge of their agent, Gen. Joseph M. Street. While in Boston, and in reply to an address by Gov. Everett, Wapello made a speech expressing sentiments favorable to the whites, which was received with great applause. He died while on a hunting trip near the present Ottumwa, Iowa, Mar. 15, 1842. In accordance with his request he was buried near Gen. Street, to whom he had been deeply attached. A monument has been erected to his memory at Agency City, Iowa. Wapello was one of the signers of the following treaties between the United States and the Sauk and Foxes: Ft. Armstrong, Sept. 3, 1822; Prairie du Chien, July 15, 1830; Ft. Armstrong, Sept. 21, 1832; Dubuque county, Iowa, Sept. 28, 1836; Washington, Oct. 21, 1837.

OTHERDAY

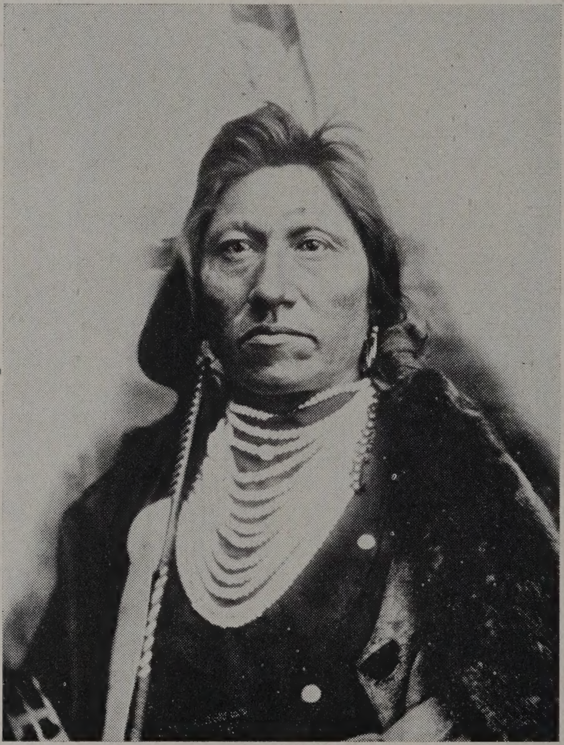
A Wahpeton Sioux, son of Zitkaduta, or Red Bird, and nephew of Big Curly, chief of the Wahpeton at Lac qui Parle, Minn. Born at Swan lake, Minnesota, in 1801.



OTHERDAY

It is said that when a young man he was "passionate and revengeful, and withal addicted to intemperance, and he lived to lament that he had slain three or four of his fellows in his drunken orgies." Yet at times he manifested the same devotion to his tribesmen as he afterward showed to the whites, on one occasion, in a battle with the

Chippewa at St. Croix river, bearing from the field "One-legged Jim," who had been severely wounded and, during the same action, saving the life of another Indian called Fesniere's Son. But he early became desirous of following the ways of the white men, adopting their dress, later becoming a devoted member of Dr. Williamson's church, and abandoning his intemperate habits. When in 1857 the wily Inkpaduta, "too vile to be even countenanced by the Sioux," fell upon and massacred the settlers at Spirit lake, in the present South Dakota, and carried Miss Abigail Gardner and Mrs. Noble into captivity, Otherday and Paul Mazakutemani volunteered to follow the outlaw's trail, rescuing Miss Gardner, but arriving too late to save the life of the other captive. At the time of the Sioux outbreak of 1862, Otherday, who had married a white woman, resided on the reservation near Minnesota river, in a comfortable dwelling built for him by the agent. When he learned that hostilities were imminent, he hastened to the upper agency, and there gathered 62 of the whites, whom he guided in safety through the wilderness to St. Paul, then hastened back to the frontier to save other lives and to aid in bringing the murderers to justice. To him and the other Christian Indians who aided in the rescue the missionary party of 43 were indebted to their escape to an extent not then known. In the military campaign organized to quell the outbreak Otherday was employed by Gen. Sibley as a scout, in which capacity he rendered valued service. He participated in the battles of Birch Coolie and Wood lake, taking with his own hands two horses from the enemy and slaying their riders. "He was often in their midst and so far in advance of our own men that they fired many shots at him in the belief that he was one of the foe. No person on the field compared with him in the exhibition of reckless bravery. He was clothed entirely in white; a belt around his waist, in which was placed his knife; a handkerchief was knotted about his head, and in his hand he lightly grasped his rifle." Otherday signed the Sisseton and Wahpeton treaty at Washington, Feb. 19, 1867. Congress granted him $2,500, with which he purchased a farm near Henderson, Sibley county, Minn., here he resided for three or four years, but not being successful as a farmer he sold his land at a sacrifice and removed to the Sisseton and Wahpeton reservation, South Dakota, where the agent built a house for him. He died of tuberculosis in 1871, and was buried in a pasture on the north side of Big Coule creek, 75 ft. from the stream, about 12 miles northwest of Wilmot, Roberts county, S. Dak.



GOOSE

PITCHLYNN, PETER PERKINS

A prominent Choctaw chief of mixed blood, born at the Indian town of Hushookwa, Noxubee county, Miss., Jan. 30, 1806; died in Washington, D. C., Jan. 17, 1881. His father, John Pitchlynn, was a white man and an interpreter commissioned by Gen. Washington; his mother, Sophia Folsom, a Choctaw woman. While still a boy, seeing a partially educated member of his tribe write a letter, he resolved that he too would become educated, and although the nearest school was in Tennessee, 200 miles from his father's cabin, he managed to attend it for a season. Returning home at the close of the first quarter, he found his people negotiating a treaty with the general Government. As he considered the terms of the treaty a fraud upon his tribe, he refused to shake hands with Gen. Jackson, who had the matter in charge in behalf of the Washington authorities. Subsequently he entered an academy at Columbia, Tenn., and finally was graduated at the University of Nashville. Although he never changed his opinion regarding the treaty, he became a strong friend of Jackson, who was a trustee of the latter institution. On returning to his home in Mississippi, Pitchlynn became a farmer, built a cabin, and married Miss Rhoda Folsom, a Choctaw, the ceremony being performed by a Christian minister. By his example and influence polygamy was abandoned by his people. He was selected by the Choctaw council in 1824 to enforce the restriction of the sale of spirituous liquors according to the treaty of Doaks Stand, Miss., Oct. 18, 1820, and in one year the traffic had ceased. As a reward for his services he was made a captain and elected a member of the National Council, when the United States Government determined to remove the Choctaw, Chickasaw, and Creeks west of the Mississippi. His first proposition in that body was to establish a school, and, that the students might become familiar with the manners and customs of white people, it was located near Georgetown, Ky., rather than within the limits of the Choctaw country. Here it flourished for many years, supported by the funds of the nation. Pitchlynn was appointed one of the delegation sent to Indian territory in 1828 to select the lands for their future homes and to make peace with the Osage, his tact and courage making his mission entirely successful. He later emigrated to the new reservation with his people and built a cabin on Arkansas river. Pitchlynn was an admirer of Henry Clay, whom he met for the first time in 1840. He was ascending the Ohio in a steamboat when Mr. Clay came on board at Maysville. The Indian went into the cabin and found two farmers earnestly engaged in talking about their crops. After listening to them with great delight for more than an hour, he turned to his traveling companion, to whom he said: "If that old farmer with an ugly face had only been educated for the law, he would have made one of the greatest men in this country." He soon learned that the "old farmer" was Henry Clay. Charles Dickens, who met Pitchlynn on a steamboat on the Ohio river in 1842, gives an account of the interview in his American Notes, and calls him a chief; but he was not elected principal chief until 1860. In this capacity he went to Washington to protect the interests of his tribesmen, especially to prosecute their claims against the Government. At the breaking out of the Civil war Pitchlynn returned to Indian territory, and although anxious that his people should remain neutral, found it impossible to induce them to maintain this position; indeed three of his sons espoused the Confederate cause. He himself remained a Union man to the end of the war, notwithstanding the fact that the Confederates raided his plantation of 600 acres and captured all his cattle, while the emancipation proclamation freed his 100 slaves. He was a natural orator, as his address to the President at the White House in 1855, his speeches before the congressional committees in 1868, and one delivered before a delegation of Quakers at Washington in 1869, abundantly prove. In 1865 he returned to Washington, where he remained as the agent of his people until his death, devoting attention chiefly to pressing the Choctaw claim for lands sold to the United States in 1830. In addition to the treaty of 1820, above referred to, he signed the treaty of Dancing Rabbit, Miss., Sept. 27, 1830, and the treaty of Washington, June 20, 1855; he also witnessed, as principal chief, that of Washington, Apr. 28, 1866. Pitchlynn's first wife having died, he married, at Washington, Mrs. Caroline Lombardy, a daughter of Godfrey Eckloff. Pitchlynn became a member of the Lutheran Memorial Church at Washington, and was a regular attendant until his last illness. He was a prominent member of the Masonic order, and on his death the funeral services were conducted in its behalf by Gen. Albert Pike. A monument was erected over his grave in Congressional cemetery by the Choctaw Nation. In 1842 Pitchlynn was described by Dickens as a handsome man, with black hair, aquiline nose, broad cheek-bones, sunburnt complexion, and bright, keen, dark, and piercing eyes. He was fairly well read, and in both speaking and writing used good English. He was held in high esteem both by the members of his tribe and by all his Washington acquaintances.

RUNNING CROW

PETALESHARO

A Skidi Pawnee chief, son of Old Knife, born about 1797. Long describes him as a man of fine physique and prepossessing countenance, and as the most intrepid warrior of his tribe. It was he who, at one time, when his tribesmen were assembled for the purpose of sacrificing a captive Comanche woman, stepped forward and declared that it was his father's wish to abolish this practice, and that he presented himself for the purpose of laying down his own life on the spot or of releasing the victim. He then cut the thongs that bound the woman to a cross, bore her swiftly through the crowd to a horse, which he presented to her, and, having mounted another himself, conveyed her beyond the reach of immediate pursuit; after having supplied her with food, and admonishing her to make the best of her way to her own tribe, which was at the distance of at least 400 miles, he returned to his village. "This daring deed," says Long, "would, almost to a certainty, have terminated in an unsuccessful attempt under the arm of any other warrior, and Petalesharo was, no doubt, indebted for this successful and noble achievement to the distinguished renown which his feats of chivalry had already gained for him and which commanded the high respect of all his rival warriors." He signed, in behalf of his tribe, the treaty of Grand Pawnee village on Platte river, Nebr., Oct. 9, 1833, as Pe-tah lay-shah-rho. The treaty of Table creek, Nebr., Sept. 24, 1857, was signed by "Petanesharo, the man and the chief."

JOHN W. QUINNEY

A stockbridge Indian of the early half of the 19th century, born in 1797, and chief of the tribe in Wisconsin for three years previous to his death, July 21, 1855. When a boy he was one of three who received a common English education under the patronage of the United States, being placed under the tuition of Caleb Underhill, of Westchester, N. Y., where he pursued his studies with alacrity and proficiency. By degrees he gained the confidence of his people, until almost the entire tribal business was intrusted to him. In 1822, he, with two others, formed a deputation to Green Bay, Wis., where a treaty was made and concluded with the Menominee, by which was purchased all the Green Bay lands designed for the future home of the New York Indians. In 1825 he procured the passage of a law by the New York legislature granting the Stockbridge tribe full value for the New York lands, thus enabling them subsequently to remove to Green Bay. The lands of the New York Indians purchased from the Menominee being endangered by a repurchase made by United States officers, Quinney was sent in 1828 to petition Congress, in behalf of the united New York tribes, for the recognition of their landed rights. In this, however, he failed, and the Stockbridge tribe lost their home at Kaukana, Fox river, but the Government allowed them $25,000 for their improvements. Quinney next entered at once into a new plan, and finally, after protracted efforts, he obtained, in 1832, the grant of two townships on the east side of Lake Winnebago, Wis., where the tribe still resides. About the year 1833 Quinney framed a constitution, as the basis of a tribal government, which was adopted by his people and led to the abandonment of hereditary chieftainship. In 1846 he effected the repeal of an act of Congress of 1843 which made citizens of his tribesmen, thus permitting his people to enjoy their own customs and government; he also obtained for them $5,000 on account of their old claims. The tribe made a treaty in 1843, in concluding which Quinney took a prominent part, the Government agreeing to find the tribe a new home west of the Mississippi, and to remove them thither; but after many unsuccessful attempts on their part to select the lands and remove, in which Quinney engaged with untiring zeal, he finally conceived the plan of reacquiring the township of Stockbridge. Efforts immediately commenced finally terminated in the ratification of a new treaty by which the Government receded to the tribe its old home. In 1854, Quinney succeeded in obtaining the passage of a law by Congress which granted to him the title to 460 acres in Stockbridge. At the election held in 1852, he was chosen grand sachem of the tribe, which office he filled honorably until his death, encouraging everything calculated to improve his people.

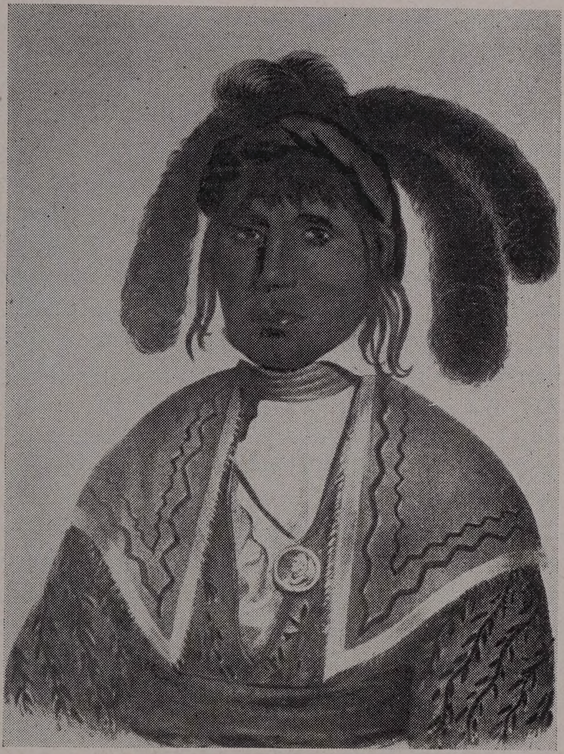
The prominence of the Quinney family in the history of the Stockbridge tribe is shown by the presence of from one to three of the family names signed to every treaty made by these Indians with the United States from Oct. 27, 1832, to Feb. 5, 1856.

LOUD THUNDER (also Nasheakusk)

The son of Black Hawk and his wife, "Singing Bird". He was the eldest of Black Hawk's three children, the others being Nasomsee or Gamesett, a son, and Namequa, a daughter, who were living at the close of the Black Hawk war in 1832. Nasheakusk did not bear a conspicuous part in the Indian history of the Northwest, being of note chiefly from his association with his famous father. He was born probably about the close of the 18th century. He remained with and followed the fortunes of his father not only during the war of 1832, but also during his captivity, and seems also to have lived with his father's family until the latter's death, Oct. 3, 1838, subsequently remaining with his mother for some years, probably until her death, Aug. 29, 1846. Nasheakusk and his brother made complaint to Gov. Lucas of Iowa when their father's grave was desecrated, which resulted in the recovery of the bones. The time of his death is not given. A portrait, painted by Samuel M. Brookes while Nasheakusk and his father were prisoners of war at Fortress Monroe, Va., is in possession of the Historical Society of Wisconsin.

MIKANOPY ("Head Chief")

A Seminole chief. On May 9, 1832, a treaty was signed purporting to cede the country of the Seminole to the United States in exchange for lands west of the Mississippi. The Seminole had already relinquished their desirable lands near the coast and retired to the pine barrens and swamps of the interior. Mikanopy, the hereditary chief, who possessed large herds of cattle and horses and a hundred negro slaves, stood by young Osceola and the majority of the tribe in the determination to remain. Neither of them signed the agreement to emigrate given on behalf of the tribe by certain pretended chiefs on April 23, 1835. In the summer of that year the Indians made preparations to resist if the Government attempted



MIKANOPY

to remove them. When the agent notified them on Dec. 1 to deliver their horses and cattle and assemble for the long journey they sent their women and children into the interior, while the warriors were seen going about in armed parties. The white people had condemned the Seminole as a degenerate tribe, enervated through long contact with the whites. Although Mikanopy, who was advanced in years, was the direct successor of King Payne, the chief who united the tribe, the agent said he would no longer recognize him as a chief when he absented himself from the council where the treaty was signed. When the whites saw that the Seminole intended to fight, they abandoned their plantations on the border, which the Indians sacked and burned. Troops were then ordered to the Seminole country, and a seven-years' war began. In the massacre of Dade's command, Dec. 28, 1836, it is said that Mikanopy shot the commander with his own hand. He took no further active part in the hostilities. He was short and gross in person, indolent, and self-indulgent in his habits, having none of the qualities of a leader.

NANAWONGGABE

The principal chief, about the middle of the 19th century, of the Chippewa of Lake Superior. He was born about 1800, and was noted chiefly as an orator, and as the father of Ahshahwaygeeshegoqua ('The Hanging Cloud'), the so-called "Chippewa Princess", who was renowned as a warrior and as the only female among the Chippewa allowed to participate in the war ceremonies and dances, and to wear the plumes of the warriors. Nanawonggabe is described as having been of less than medium height and size, and as having intelligent features.

BLACK BOB

The chief of a Shawnee band, originally a part of the Hathawekela division of the Shawnee. About the year 1826 they separated from their kindred, then living in east Missouri on land granted to them about 1793 by

Baron Carondelet, near Cape Girardeau, then in Spanish territory, and removed to Kansas, where, by treaty with their chief, Black Bob, in 1854, they were given rights on the Shawnee reservation in that state. Under Black Bob's leadership they refused to remove with the rest of the tribe to Indian Territory in 1868.

JOHN DAVIS

A full-blood Creek, born in the "Old Nation." In the War of 1812, when a boy, he was taken prisoner, and was reared by a white man. He emigrated from Alabama in 1829, and was educated at the Union Mission after reaching Indian Territory. He had good talents, and in early manhood became a valuable helper to the missionaries as interpreter and speaker in public meetings. He was an active worker in 1830, and died about 10 years later. Two daughters survive him, who were educated in the Presbyterian boarding school, one of whom, Susan, wife of John McIntosh, rendered important service to Mrs. A. E. W. Robertson in her Creek translations. Davis was joint author with J. Lykens in translating the Gospel of John into Creek, published at the Shawanoe Baptist Mission, Indian Territory, in 1835, and was also a collaborator with R. M. Loughridge, D. Winslett, and W. S. Robertson in the translation into Creek of two volumes of hymns.

OPOTHLEYAHOLO

A Creek orator. He was speaker of the councils of the Upper Creek towns, and as their representative met the Government commissioners in Feb., 1825, at Indian Springs, Ga., where they came to transact in due form the cession of Creek lands already arranged with venal Lower Creek chiefs. Opothleyaholo informed them that these chiefs had no authority to cede lands, which could be done only by the consent of the whole nation in council, and MacIntosh he warned ominously of the doom he would invite by signing the treaty. Opothleyaholo headed the Creek deputation that went to Washington to protest against the validity of the treaty. Bowing to the inevitable, he put his name to the new treaty of cession, signed at Washington Jan. 24, 1826, but afterward stood out for the technical right of the Creeks to retain a strip that was not included in the description because it was not then known to lie within the limits of Georgia. After the death of the old chiefs he became the leader of the nation, though not head-chief in name. When in 1836 some of the Creek towns made preparation to join the insurgent Seminole, he marched out at the head of his Tukabatchi warriors, captured some of the young men of a neighboring village who had donned war paint to start the revolt, and delivered them to the United States military to expiate the crimes they had committed on travelers and settlers. After holding a council of warriors he led 1,500 of them against the rebellious towns, receiving a commission as colonel, and when the regular troops with their Indian auxiliaries appeared at Hatchechubbee the hostiles surrendered. The United States authorities then took advantage of the assemblage of the Creek warriors to enforce the emigration of the tribe. Opothleyaholo was reluctant to take his people to Arkansas to live with the Lower Creeks after the bitter contentions that had taken place. He bargained for a tract in Texas on which they could settle, but the Mexican government was unwilling to admit them. After the removal to Arkansas the old feud was forgotten, and Opothleyaholo became an important counselor and guide of the reunited tribe.

TAHCHEE

A Western Cherokee chief, one of the earliest emigrants to the Arkansas country to join Chief Bowl. After several years in Texas, during which he led war parties against the wilder tribes, he recrossed Red river and soon made himself so conspicuous in raids on the Osage that a reward of $500 was offered by Gen. Arbuckle for his capture. To show his defiance of the proclamation, he deliberately journeyed to Ft. Gibson, attacked a party of Osage at a trading post near by, and scalped one of them within hearing of the drums of the fort. With rifle in one hand and the bleeding scalp in the other, he leaped a precipice and made his escape, although a bullet grazed his cheek. On promise of amnesty and the withdrawal of the reward, he returned and settled with his followers on the Canadian, southwest of Ft. Gibson, establishing a reputation among army officers as a valuable scout and guide. His portrait was painted by Catlin in 1834.

MILLY

The handsome young daughter of Hillis Hadjo, a Seminole chief. When, in Dec. 1817, a party of Seminole captured an American named McKrimmon and carried him to Mikasuki, Hillis Hadjo, who resided in that town, ordered him to be burned to death. The stake was set, McKrimmon with his head shaved was bound to it, and wood was piled about him. When the Indians finished their dance and were about to kindle the fire, Milly rushed to her father and upon her knees begged that he would spare the prisoner's life; but it was not until she evinced a determination to perish with him that her plea was granted. McKrimmon was subsequently sold to the Spaniards and thus obtained his liberty. After Hillis Hadjo's death, Milly, who with her father's family was captured by American troops, received an offer of marriage from McKrimmon, but refused to accept it until she was satisfied that the offer was prompted by motives other than his obligation to her for saving his life.

SHAVEHEAD

A well known Potawatomi chief, so named by the whites because, like many of his ancestors, he kept the hair shaved from the greater part of his scalp. The dates of his birth and death are not known, but he lived during the early part of the 19th century in the southeast part of Cass county, Mich. As a warrior Shavehead was the terror of the vicinity, feared by both whites and Indians. He participated in many battles and manifested a determined hatred for the whites, openly boasting of the scalps he had taken, and wearing them as trophies about his person. It was reported, although probably with great exaggeration, that he possessed a string of 99 white men's tongues. Many incidents of Shavehead's vindictiveness are related. After the mail stages had begun to run on the Chicago road, Shavehead, claiming the rights of his people as proprietors of the soil, established himself at a ferry of St. Joseph river, near Mottville, and demanded tribute from every one who crossed, especially the settlers who were compelled to use this route to the nearest grist mill. Finally, exasperated beyond endurance, one of the settlers caught the Indian unaware and administered a severe beating, which had the effect of curing his depredations, but making him more sullen. He is described in his old age as being tall and erect, quite dark, and with not a hair on his head. Both a lake and a prairie bear his name.

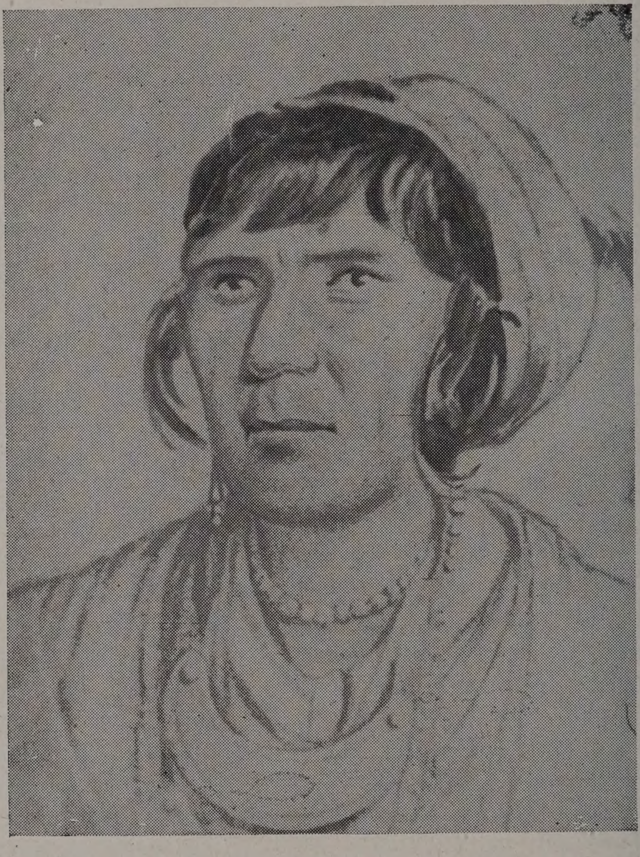
Several stories are told of the manner of Shavehead's death, but they cannot be substantiated. One is that the old chief, while boasting of his part in the massacre at Ft. Dearborn, Chicago, in 1812, was recognized by a surviving soldier, who followed him out of the village, and, it is supposed, murdered him. Another account states that after significantly saying that there was no longer game enough for both the Indian and the white man, he was killed by a white hunter who had been his companion on many hunting expeditions. The last and more probable story is that he died, enfeebled by age and poverty, and was buried in a hollow log in the forest. Settlers visited his grave and severed his head from his body, and his skull was said in 1889 to be in the collection of the pioneers of Van Buren county. One of Shavehead's sons died in prison under a life sentence for murder.

PETER JONES

A mixed-blood Missisauga chief, missionary, and author; born Jan. 1, 1802, died June 29, 1856. His father was a white man of Welsh descent named Augustus Jones, who maintained the closest friendship with Brant during the latter's life. Peter's mother was Tuhbenahneeguay, daughter of Wahbanosay, a chief of the Missisauga on Credit river, at the extreme west end of Lake Ontario, where, on a tract of land known as Burlington heights, Peter and his brother, John, were born. He remained with his tribe, following their customs and accompanying them on their excursions, until his 16th year, when his father, who was then a government surveyor, had him baptized by Rev. Ralph Leeming, an English Episcopal minister, at the Mohawk church on Grand river, near Brantford, Ont. Having professed religion at a camp-meeting held near Ancaster, Ont., and taken an active part in the religious exercises of the Wesleyan Methodist Church, Peter was sent on a missionary tour, in 1827, to Lake Simcoe, St. Clair, Muncey, and other points in west Ontario, although not yet ordained. He had by this time entered upon his literary work, as in this year was published a hymn book translated by him into Chippewa. He was constituted a deacon of the Wesleyan Methodist conference in 1830, and as minister by Rev. George Marsden at the Toronto conference 1833. The remainder of his life was devoted chiefly to missionary work among the Missisauga and Chippewa, and to some extent among the Iroquois. His position as a Christian pastor and ruling chief of his tribe gave him great influence, not only among his own people, but among all the Chippewa tribes. He visited England and New York, and made repeated journeys to Toronto in the prosecution of his work.

OSCEOLA

'Black-drink halloer,' from **asi**, the 'black drink', the long drawn-out cry sung by the attendant while each man in turn is drinking. A noted Seminole leader to whom the name Powell was sometimes applied from the fact that after the death of his father his mother married a white man of that name. He was born on Tallapoosa river, in the Creek country, about 1803. His paternal grandfather was a Scotchman, and it is said the Caucasian strain was noticeable in his features and complexion. He was not a chief by descent, nor, so far as is known, by formal elec-


OSCEOLA

tion, but took his place as leader and acknowledged chieftain by reason of his abilities as a warrior and commander during the memorable struggle of his people with the United States in the Seminole war of 1835. Secreting the women, children, and old men of his tribe in the depths of a great swamp, where the white troops were for a long time unable to find them, Osceola turned his energy to the work of harassing the Government forces. Maj. Dade and his detachment, the first to attack him, were cut off, only two or three wounded men escaping. Beginning with Gen. Gaines, one after another officer was placed in charge of the army sent against this intrepid warrior and his followers. These were successively baffled, owing largely to the physical difficulties to be overcome on account of the nature of the Seminole country, until Gen. Jesup, maddened by the public cry for more energetic action, seized Osceola and his attendants while holding a conference under a flag of truce—an act condemned as inexcusable treachery by the same public that had urged him on. The loss of freedom, and brooding over the manner in which he had been betrayed, broke the spirit of the youthful chief, who died a prisoner in Ft. Moultrie, Fla., in Jan. 1838. In physique Osceola was described as tall, slender, and straight, with a countenance pleasing, though of somewhat melancholy cast.

WASHAKIE

A Shoshoni chief, of mixed Shoshoni and Umatilla blood (according to some authorities he was half white), born about 1804. Before reaching maturity he left the Umatilla and joined his mother's people, the Shoshoni. Washakie was noted chiefly for his friendship toward the whites and as a warrior against his tribal enemies. He early became the chief of the Eastern Band of Shoshoni of Wyoming, known also as Washakie's Band, by reason of his prowess and leadership, but when about 70 years of age some of the younger men aspiring to the chiefship, took steps to depose him. Washakie disappeared from the camp, and two months later, on the night when the council met to take action, he suddenly appeared with six scalps which he had taken alone on the war-path, thus setting at rest all further opposition to his chieftaincy on the ground of age. Washakie is described as having been light in color, of commanding figure, very tall, powerfully built, and of dignified carriage, and had a reputation for great endurance. He realized the importance of his position, and was fond of form and ceremony in his dealings with white people. When in the 50's emigrants passed in large numbers through the Shoshoni country in Wyoming, Washakie and his people exercised great forbearance, following the injunctions of the Government agents to aid overland travelers in recovering strayed or lost stock, helping the emigrants across dangerous fords, and refraining from all acts of reprisal when animals of the white men destroyed the Indian root and herding grounds. So friendly and helpful were Washakie and the members of his band that 9,000 emigrants signed a paper commending their kind treatment. Washakie owed his great popularity among his people to his exploits on the war-path, especially against the Siksika (Blackfeet) and the Crows, and also, it is asserted, because in his younger days he brooked no opposition in the tribe and allowed no asylum to a horse thief or a vagabond. Another war-chief of the Shoshoni, named Pushican, or Purchican, bore on his forehead the scar of a blow from Washakie's tomahawk received during an altercation. He was for many years in the employ of the American and Hudson's Bay fur companies, and was long the valued companion of white hunters and trappers. Before the battle of Bear river in 1863, in which Gen. Connor defeated the Bannock and hostile Shoshoni who refused to heed Washakie's warning, he fled with the greater portion of his tribe to Ft. Bridger, Wyo., thus saving many of his people from destruction. When Ft. Brown was established on the site of Lander, Wyo., in 1869, Washakie met the soldiers and avowed his friendship for the whites, and frequently served as a scout in campaigns against the Cheyenne, Sioux, Arapaho, Ute, and other hostile tribes. Members of his band also performed valiant service against the Cheyenne following the Custer defeat in 1876. At the time of his death, Feb. 20, 1900, Washakie was a devout member of the Protestant Episcopal church and a firm friend of the missionaries. He was buried, with military honors, in the cemetery of Ft. Washakie, Wyo., where a monument has been erected over his grave. He was succeeded by his son, known as Dick Washakie.

STRUCK-BY-THE-REE

The head-chief of the Yankton Sioux at the period of the relinquishment of their lands in 1859 and until his death; born at Yankton, S. Dak., Aug. 30, 1804, while Lewis and Clark were encamped there. Capt. Lewis, on learning that a male child had been born in the camp, sent for it, and, wrapping it in the Stars and Stripes, declared it to be "an American." Growing to manhood with the tradition of his christening upon him, Struck-by-the-Ree took great pride in his "Americansim," and was always a staunch friend of the whites. His greatest service was in 1862, during the time of the panic due to the outbreak and massacre in Minnesota, when, by his influence, he kept his tribe from joining the hostiles and actually threw a cordon of his warriors across South Dakota from Ft. Randall to the Sioux as a barrier between the hostiles and the white settlements. He died July 29, 1888.

NESWAGE

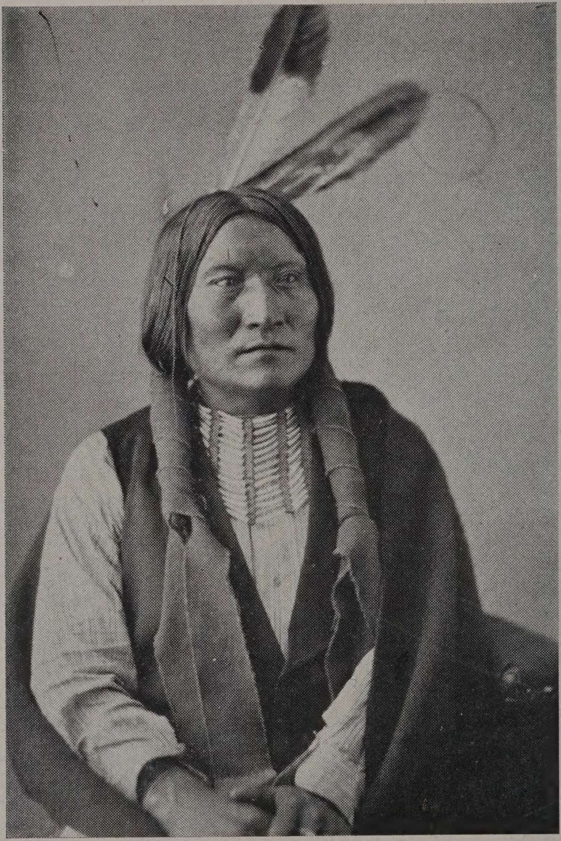
A Delaware chief who, commanding a band of 23 warriors, about 1841, was attacked by the Sioux at a point just north of the present Adel, Dallas county, Iowa, while on their way to visit the Sauk and Foxes, then holding a war dance within the limits of the site of Des Moines. The Delawares offered a brave defense, killing 26 of the Sioux before all but one of their own number fell. This survivor bore the news to the camp of the Sauk and Foxes, a short distance away, among whom were Keokuk and Pashapahs. With 600 warriors they followed the Sioux, inflicting on them severe punishment. Those who visited the scene of the attack on the Delawares found the body of Neswage lying by a tree, his tomahawk at his side and the bodies of four of his warriors immediately about him.

RED SLEVES

A Mimbreno Apache chief. He pledged friendship to the Americans when Gen. S. W. Kearny took possession of New Mexico in 1846. The chief stronghold of the Mimbrenos at that time was at the Santa Rita copper mines, southwest New Mexico, where they had killed the miners in 1837 to avenge a massacre committed by white trappers who invited a number of Mimbrenos to a feast and murdered them to obtain the bounty of $100 offered by the state of Chihuahua for every Apache scalp. When the boundary commission made its headquarters at Santa Rita trouble arose over the taking from the Membreno Apache of some Mexican captives and over the murder of an Indian by a Mexican whom the Americans refused to hang on the spot. The Mimbrenos retaliated by stealing some horses and mules belonging to the commission, and when the commissioners went on to survey another section of the boundary the Indians conceived that they had driven them away. In consequence of indignities received at the hands of miners at the Pinos Altos gold mines, by whom he was bound and whipped, Red Sleves collected a large band of Apache and became the scourge of the white settlements for years. He formed an alliance with Cochise to resist the California volunteers who reoccupied the country when it was abandoned by troops at the beginning of the Civil war, and was wounded in an engagement at Apache pass, in south eastern Arizona, that grew out of a misunderstanding regarding a theft of cattle. His men took him to Janos, in Chihuahua, and left him in the care of a surgeon with a warning that the town would be destroyed in case he were not cured. According to one account, soon after his recovery he was taken prisoner in Jan., 1863, by the Californians and was killed while attempting to escape, goaded, it is said, with a red-hot bayonet.

WAFFORD

A Western Cherokee mixed-blood, speaking and writing both languages, born in the old Cherokee Nation near the site of the present Clarkesville, Ga., in 1806, and dying when about 90 years of age at his home in the eastern part of the Cherokee Nation, adjoining the Seneca reservation, in the present Oklahoma. The name figures prominently in the early history of North Carolina and Georgia. His grandfather, Colonel Wafford, was an officer in the American Revolutionary army, and shortly after the treaty of Hopewell, in 1785, established a colony known as "Wafford settlement," in upper Georgia, on territory which was afterward found to be within the Indian boundary and was acquired by special treaty purchase in 1804. His name is appended, as witness for the State of Georgia, to the treaty of Holston, in 1794. On his mother's side Wafford was of mixed Cherokee, Natchez, and white blood, she being a cousin of Sequoya. He was also remotely connected with Cornelius Dougherty, the first trader established among the Cherokee. In the course of his long life he filled many positions of trust and honor among his people. In his youth he attended the mission school at Valleytown under Rev. Evan Jones, and just before the adoption of the Cherokee alphabet he finished the translation into phonetic Cherokee spelling of a Sunday-school speller. In 1842 he was the census enumerator for that district of the Cherokee Nation embracing upper Hiwassee river, in North Carolina, with Nottely and Toccoa in the adjoining portion of Georgia. His fund of Cherokee geographic information thus acquired was found to be invaluable. He was one of the two commanders of the largest detachment of emigrants at the time of the removal, and his name appears as a councilor for the Western Cherokee in the Cherokee Almanac for 1846. When employed for the Bureau of American Ethnology by Mr. Mooney, at Tahlequah, in 1891, his mind was still clear and his memory keen. Being of practical bent, he was concerned chiefly with tribal history, geography, linguistics, and every-day life and customs, on all of which subjects his knowledge was exact and detailed, but there were few myths for which he was not able to furnish confirmatory testimony. Despite his education he was a firm believer in the **Nunne'hi,** or fairies, and several of the best legends connected with them were obtained from him. His death took from the Cherokee one of the last connecting links between the present and the past.



DIRTY FACE

SHOOTS THE GUN

A chief of the Sisseton Sioux, born at Lac-qui-Parle, Minn., in 1806; died near Sisseton, S. Dak., in 1887. In his early manhood he followed strictly the customs of his tribe; in 1850 he was a member of the Sisseton and Wahpeton delegation to Washington, and a signer of the Traverse des Sioux treaty of July 23, 1851. About 1855 he became a convert to Christianity and thenceforward was an ardent supporter of the missionary work of Rev. Stephen R. Riggs. It was in the spring of 1857, when the massacre at Spirit Lake, Iowa, by Inkpaduta's band occurred, that Shoots the Gun particularly manifested his friendship for the whites by following the murderous band and rescuing Miss Gardner, the only surviving white captive. Again, in 1862, on receiving word of the Sioux outbreak, he employed every effort to stay the massacre and to rescue the white captives, going boldly into the hostile camps and using his oratorical powers to accomplish his purpose. The final escape of the captives from death on this occasion was due largely to his efforts and cooperation with Gen. Sibley. He was the chief speaker for the Sisseton in their tribal deliberations as well as in their treaty negotiations with the Unied States commissioners. In addition to the treaty of Traverse des Sioux he signed the treaties of Washington, June 19, 1858; Sisseton agency, Dak., Sept. 20, 1872, and Lac Traverse agency, Dak., May 2, 1873.

NAHPOPE

A prominent warrior of Black Hawk's band of Sauk and Foxes in the Black Hawk war of 1832. According to Whittlesey, Black Hawk was opposed to the war, but was overruled by the young men, who were sustained by Nahpope, who manifested intense hatred of the Americans. He was, however, largely influenced by Wahpeshek, the so-called Prophet. Little has been recorded regarding his life. It is known that he took an active part in the Black Hawk war, and special mention is made of his command in the battle of Wisconsin heights, on Wisconsin river, near the present Sauk City, Wis. Here Nahpope's band, reenforced by a score of Black Hawk's warriors, made a valiant stand to cover the flight of the main body of his people down the bluffs and across the river, which was accomplished with slight loss. During the night following the battle the Americans were for a time in a panic, caused by the noise in the Indian camp, which proved to have been only the applause of a speech by Nahpope in which he endeavored to arouse the Winnebago to remain with them in the contest. Nahpope continued in the war to its close, was captured and imprisoned with Black Hawk and his son, and finally released with them. While Nahpope was confined at Jefferson Barracks, Catlin painted his portrait. As his name is not appended to any treaty made by the Sauk and Foxes with the United States, the omission may be attributed to his contempt for the Americans. In the summer preceding the Black Hawk war he visited the English authorities at Ft. Malden, Ontario, to consult them in regard to the rights of he Indians to their lands. After his release from prison nothing more is heard of him. His name is also written Naapope and Neapope.

KAMAIAKAN

The principal chief of the Yakima and confederate tribes of east Washington under the treaty of 1855, and leader in the war which began a few months later and continued for 3 years. He appears to have been himself a Yakima. In consequence of the heavy immigration to Oregon and the discovery of gold in the Colville and Coeur d' Alene country of northeastern Washington and adjacent Idaho, in the spring of 1855, Gov. Stevens, of Washington, was instructed to negotiate treaties for cession of territory with the various tribes of the region, with the purpose of limiting them to reservations. Led by Kamaiakan the Indians offered strong opposition to any arrangement which would deprive them of any portion of the lands or allow right of way to the whites. After considerable difficulty treaties were made with a number of the tribes, largely through the assistance of a majority of the Nez Perces, but it soon became evident that practically the entire body of the Cayuse, Yakima, Wallwalla, Paloos, Spokan, and others were bitterly opposed to removal from their homes or confinement to reservations. In the meantime, although the treaties were not yet ratified and no time had been designated for the removal, settlers and miners began to overrun the Indian lands and collisions became frequent. In Sept., 1855, the war began with the killing of special agent Bolon while on his way to arrange a conference with Kamaiakan, who now publicly declared his intention to keep all whites out of the upper country by force and to make war also on any tribe refusing to join him. The first regular engagement occurred, Oct. 4 and 5, on the southern edge of Simcoe valley, between a detachment of 84 regulars under Maj. Haller and a large force of Indians led by Kamaiakan himself. The troops were finally obliged to retire, although the Indian loss was thought to be the greater.

By this time it was believed that 1,500 hostiles were in the field, and the rising now spread to the tribes in western Washington as well as among those of southern Oregon, and even including some of the coast Indians of southern Alaska. The principal leader in western Washington was Leschi. In Sept., 1856, another conference was held near Wallawalla with some of the chiefs, but to no purpose, Kamaiakan refusing to attend and those present refusing all terms except the evacuation of the territory by the whites. The war went on, with numerous raids, murders, and small engagements by regulars and volunteers. In the next year, 1857, the rising was brought under control west of the Cascade mountains, several of the leaders being hanged. An incident of the war in this quarter was a determined attack on Seattle, Jan. 25, 1856, which was repulsed by a naval force stationed in the harbor at the time.

On May 17, 1858, a strong force of dragoons under Col. Steptoe was defeated a few miles from the present site of Colfax, northwest Washington, by a combined force of Paloos, Spokan, and Skitswish (Coeur d'Alenes), but a few months later the war was brought to a close by two decisive defeats inflicted by Col. George Wright, with more than 700 cavalry, infantry, and artillery, on the main body of the hostiles led by Kamaiakan himself. The engagements took place Sept. 1 and 5 near Four Lakes, on a tributary of the Spokane river. Besides their killed and wounded, the Indians lost 800 horses, having already lost large quantities of winter supplies, and burned their own village to save it from capture. Kamaiakan was among the wounded. On the 17th Wright dictated terms to the hostiles at a conference near Coeur d'Alene mission. The defeated Indians, being no longer capable of resistance, were treated with great severity, 24 of the leading chiefs of the various tribes being either hanged or shot. Kamaiakan refused to sue for peace, but crossed the border into British Columbia, where he finally ended his days.

STEPHEN FOREMAN

A Cherokee who became an active coworker with the Presbyterian missionaries among his people. He received an elementary education at the mission school at Candy's Creek, west of Cleveland, Tenn., and after pursuing some preparatory studies under Rev. S. A. Worcester at New Echota, Ga., spent a year at Union Theological Seminary in Virginia and another at Princeton, N. J., in the study of theology. He was licensed to preach by the Union Presbytery of Tennessee about Oct. 1, 1833. Foreman is said to have preached with animation and fluency in the Cherokee language. With Mr. Worcester he translated the Psalms and a large part of Isaiah into the Cherokee language.

GEORGE LOWREY

A cousin of Sequoya and second chief of the Eastern Cherokee under John Ross, commonly known as Major Lowrey. His native name was Agi‘li (‘He is rising’), possibly a contraction of an old personal name, Agin′-agi‘li

('Rising-fawn'). He joined Ross in steadily opposing all attempts to force his people to move from their eastern lands, and later, after this had been accomplished, he was chief of council of the Eastern Cherokee at the meeting held in 1839 to fuse the eastern and western divisions into the present Cherokee Nation.

SITTING BEAR

A noted Kiowa chief and medicine-man, and leader of the principal war society of the tribe. Commonly known to the whites as Satank. He was born in the Black-hills region about the year 1810, his paternal grandmother having been a Sarsi woman. He became prominent at an early age, and is credited with having been a principal agent in negotiating the final peace between the Kiowa and the Cheyenne about 1840. His name heads the list of signers of the noted Medicine Lodge treaty of 1867. In 1870 his son was killed by the whites while raiding in Texas. The father went down into Texas, gathered the bones into a bundle, and brought them back, thenceforth carrying them about with him upon a special horse until himself killed about a year later. On May 17, 1871, in company with Settainte he led an attack on a wagon train in Texas, by which 7 white men lost their lives. On making public boast of the deed to the agent at Ft. Sill, in the present Oklahoma, shortly afterward, he and two others were arrested by military authority to be sent to Texas for trial. Sitting Bear, however, refused to be a prisoner, and deliberately inviting death, sang his own death song, wrenched the fetters from his wrists, and drawing a concealed knife sprang upon the guard and was shot to death by the troops surrounding him. He was buried in the military cemetery at Ft. Sill.

ENMEGAHBOWH

('The one who stands before his people'). An Indian preacher. He was an Ottawa by birth, but was adopted while young by the Chippewa and was converted to the Methodist faith in Canada, educated at the Methodist mission school at Jacksonville, Ill., and ordained as a preacher with the name of the Rev. John Johnson. In 1839 he accompanied Elder T. B. Kavanaugh to the upper Mississippi, where he was a missionary among the Chippewa for 5 years, when the Methodist church withdrew from that field. In 1852, at Johnson's solicitation, the Episcopal church sent a minister into this section, and a mission and school were established at Gull lake, Minn., in which he served as assistant and interpreter. In 1858 Johnson was admitted by Bishop Kemper to the first order of the Episcopal ministry at Faribault, and in 1859 was left in charge of the mission at Gull lake, where he continued until the Sioux outbreak of 1861, when he alone of the Episcopal missionaries remained in the field. In 1869 the Gull lake mission was removed to the reservation at White Earth, whither Johnson followed and was given charge, bringing into the church a number of his tribesmen and erecting a chapel and parsonage. Here the Rev. Joseph A. Gilfillan, who was assigned to White Earth as an Episcopal missionary in 1873, with Johnson's aid established a school for the training of Indian clergy, and in a few years 9 Chippewa were ordained to the ministry. Johnson was living in 1898, at which time he was spoken of as the "aged Indian pastor and co-worker of Bishop Whipple."

BOWLEGS

Holatamico, popularly known as Billy Bowlegs. The last Seminole chief of prominence to leave Florida and remove with his people to the west. He was born about 1808, and after the first Seminole removal became the recognized chief of the remnant in 1841, and was the leader of hostilities in 1855 to 1858. Although but 25 years of age, and not then a chief, he was one of the signers of the treaty of Payne's Landing, May 9, 1832, by which the Seminole agreed to remove to Indian Territory, but it was not until May, 1858, that he and his band, numbering 164 persons, departed.

KANAPIMA

('One who is talked of'.) An Ottawa chief, born about 40 miles south of Mackinaw, Mich., July 12, 1813, and christened as Augustin Hammelin, Jr. He was sent with his younger brother (The Blackbird), in 1829 to be educated in the Catholic seminary at Cincinnati, where the two boys remained for 3 years without making marked progress in their studies. In 1832 both were sent to Rome to continue their education in the college of Propaganda Fide, with the view of entering the priesthood. This object in Kanapima's case was defeated from the usual causes. After his brother died at the end of two years he ceased his studies, returned to America, became chief of his branch of the tribe, and resumed the costume and habits of his people, except when he went among white people, as in 1835, to make a treaty for the Ottawa with the Government at Washington, but he does not appear to have been a signer of any Ottawa treaty. On such occasions he exhibited the ease and polish of a man of the world.

WHIRLING BEAR

A Brule Teton Sioux chief. While the Brules, Oglala, and Miniconjou Sioux were camped near Ft. Laramie, Wyo., in 1854, having come to receive the annual presents from the Government, an ox belonging to some Mormon emigrants was killed by the Indians. According to the most reliable information, obtained by Grinnell from Wm. Rowland, who was at Ft. Laramie during the trouble, the commandant demanded the surrender of the offender, and Whirling Bear, in response, pointed out the tipi of the guilty Indian, informing Lieut. Grattan that he might arrest him; but Grattan insisted that Whirling Bear should bring the man out and deliver him. When the chief declined to do so, Grattan ordered his men to fire a howitzer at the lodge in the middle of the village. A shell killed an Indian, and 17 of the 18 soldiers were at once shot down with arrows, the single survivor escaping by the aid of an Indian friend. The Sioux besieged Ft.

Laramie until it was relieved. Whirling Bear was killed in an action before the fort, and the war, which was the beginning of Sioux hostilities, was carried on by Little Thunder.

TAVIBO

A Paiute chief, born near Walker lake, Esmeralda county, Nev.; died there about 1870. He was famed as a medicine-man, and when the whites crowded the Indians out of the mountain valleys he was interrogated as to the hope of salvation. Having gone up into the mountains to receive a revelation, he prophesied that the earth would swallow the white people and the Indians enjoy their possessions. The people were incredulous about an earthquake that could discriminate between whites and Indians. A second vision revealed to him, therefore, that all would be engulfed, but the Indians would rise again and enjoy forever an abundance of game, fish, and pinon nuts. Shoshoni and Bannock, as well as Paiute, welcomed the pleasant tidings, and devotees flocked to him from Nevada, Idaho, and Oregon. When their faith began to wane he received a third revelation, according to which only believers in his prophecy would be resurrected, while skeptics would remain buried in the earth with the whites.

NAGONUB

('The foremost sitter'). A Chippewa Indian, born about 1815, and first mentioned as attracting the attention of Gen. Lewis Cass by his sprightliness while but a mere lad. So well pleased was Cass that he gave Nagonub a medal and a written token of his precocity. He attained notoriety through his spirited and often fiery oratory, and his unusually courteous manners won for him the declaration that he was the "beau ideal of an Indian chief." Nagonub is said also to have been an especial favorite with the white ladies, whom he greeted with the ease and grace of a courtier. He signed as first chief of the Fond du Lac Chippewa the treaties of La Pointe, Wis., Oct. 4, 1842, and Sept. 30, 1854. His portrait, painted by J. O. Lewis and copied by King in 1827, hung in the Indian Gallery of the Smithsonian building at Washington, but was destroyed by fire in 1865. His name is also written Naa-gar-nep, Na-gan-nab, and Naw-gaw-nub.

SMOHALLA

An Indian prophet and teacher, the originator of a religion current among the tribes of the upper Columbia river and adjacent region in Washington, Oregon, and Idaho, whence the name "Smohallah Indians" sometimes applied. The name, properly **Shmoqula**, signifies "The Preacher," and was given to him after he became prominent as a religious reformer. He belonged to the Sokulk, a small tribe cognate to the Nez Perces and centering about Priest rapids on the Columbia in east Washington. He was born about 1815 or 1820, and in his boyhood frequented a neighboring Catholic mission, from which he evidently derived some of his ceremonial ideas. He distinguished himself as a warrior, and began to preach about the year 1850. Somewhat later, in consequence of a quarrel with a rival chief, he left home secretly and absented himself for a long time, wandering as far south as Mexico and returning overland through Nevada to the Columbia. On being questioned he declared that he had been to the spirit world and had been sent back to deliver a message to the Indian race. This message, like that of other aboriginal prophets, was, briefly, that the Indians must return to their primitive mode of life, refuse the teachings or the things of the white man, and in all their actions be guided by the will of the Indian God as revealed in dreams to Smohalla and his priests. The doctrine found many adherents, Chief Joseph and his Nez Perces being among the most devoted believers. Smohalla has died, but, in spite of occasional friction with agency officials, the "Dreamers," as they are popularly called, maintain their religious organization, with periodical gatherings and an elaborate ceremony.

JOSEPH

The leader of the Nez Perces in the hostilities of 1877. His mother was a Nez Perce, his father a Cayuse, who received the name Joseph from his teacher, the missionary Spalding, who was with Dr. Whitman and who went to the Idaho country in the late thirties of the 19th century. Chief Joseph's native name was Hinmaton-yalatkit (**hinmaton**, 'thunder'; **yalatkit**, 'coming from the water up over the land.'—Miss McBeth), but both he and his brother, Ollicot, were often called Joseph, as if it were a family name. Joseph was a man of fine presence and impressive features, and was one of the most remarkable Indians within the borders of the Union. The treaty of 1863, by which the whites obtained a right to the Wallowa valley, the ancient home of Joseph's band in northeastern Oregon, was not recognized by Joseph and the Indians sympathizing with him, who continued to dwell there in spite of collisions between the Indians and the whites, which became more and more frequent. The matter of removing these Indians to the Lapwai reservation in Idaho, after the failure of a commission the previous year, was proceeding to a peaceful settlement when outrageous acts on the part of the white settlers caused the Nez Perces to break loose and attack the settlements. War was declared. After several engagements, in which the whites lost severely, Joseph displayed remarkable generalship in a retreat worthy to be remembered with that of Xenophon's ten thousand. In spite of the fact that in front of him was Col. Miles, behind Gen. Howard, on his flank Col. Sturgis and his Indian scouts, Joseph brought his little band, incommoded with women and children, to within 50 miles of the Canadian border, their objective point, when they were cut off by fresh troops in front and forced to surrender conditionally on Oct. 5, 1877. Not only the conduct of the Nez Perces during this retreat of more than 1,000 miles, but also the military and tactical skill displayed by their leader, won unstinted

JOSEPH

praise from their conquerors. The promises made to Joseph and his people were ignored, and the Indians, numbering 431, were removed to Ft. Leavenworth, Kans., and afterward to Indian Territory, where they remained for several years, always yearning for the mountains and valleys of Idaho. In 1883 a party of 33 women and children were allowed to go back to their old home, and were followed the next year by 118 others. Joseph and the remaining members of his band, however, numbering 150, were not permitted to return to Idaho, but were sent to the Colville reservation, Wash. He lived to visit President Roosevelt and Gen. Miles at Washington in March, 1903, but died at Nespelim, on the Colville reservation, Wash., Sept. 21, 1904. According to the Indian agent he had become reconciled to civilization in his last years, lending his aid in the education of the children of his tribe, and discouraging gambling and drunkenness.

COPWAY

A young Chippewa chief, born near the mouth of Trent river, Ontario, in the fall of 1818. His parents were Chippewa, and his father, until his conversion, was a medicine-man. George was educated in Illinois, and after acquiring considerable knowledge in English books returned to his people as a Wesleyan missionary. For many years he was connected with the press of New York city and lectured extensively in Europe and the United States, but he is noted chiefly as one of the few Indian authors. Among his published writings are: The Life, History, and Travels of Kah-ge-ga-gah-bowh (George Copway), Albany, 1847, and Philadelphia, 1847; The Life, Letters, and Speeches of Kah-ge-ga-gah-bowh, New York, 1850; The Traditional History and Characteristic Sketches of the Ojibway Nation, London and Dublin, 1850, and Boston, 1851; Recollections of a Forest Life, London, Edinburgh, and Dublin, 1851, and London, 1855; Indian Life and Indian History, Boston, 1858; The Ojibway Conquest, a Tale of the Northwest, New York, 1850; Organization of a New Indian Territory East of the Missouri

River, New York, 1850; Running Sketches of Men and Places in England, France, Germany, Belgium and Scotland, New York, 1851. Copway also wrote a hymn in the Chippewa language (London, 1851) and cooperated with the Rev. Sherman Hall in the translation of the Gospel of St. Luke (Boston, 1837) and the Acts of the Apostles (Boston, 1838). He died at Pontiac, Mich., about 1863.

EDENSHAW

(Or Edensaw, from a Tlingit word referring to the glacier). The Haida chief best known to the whites. He succeeded early in the 19th century to the chieftainship of the strong Stustas kinship group which centered in the town of Kioosta on the coast of Graham Island, opposite North Island, Brit. Col. Shortly after 1860, his people having fallen off in numbers, he moved with them to Kung, at the mouth of Naden harbor, where he erected a large house, which is still standing. Through the exercise of his exceptional abilities in trade and in various other ways he became one of the wealthiest of the Haida chiefs. His relations with the whites were always cordial, and it was through his influence that a missionary was sent to Masset. Among other good offices to the whites, he protected the crew of an American vessel when threatened by other natives. He died about 1885. A monument mentioning his kind treatment of the whites stands in Masset.

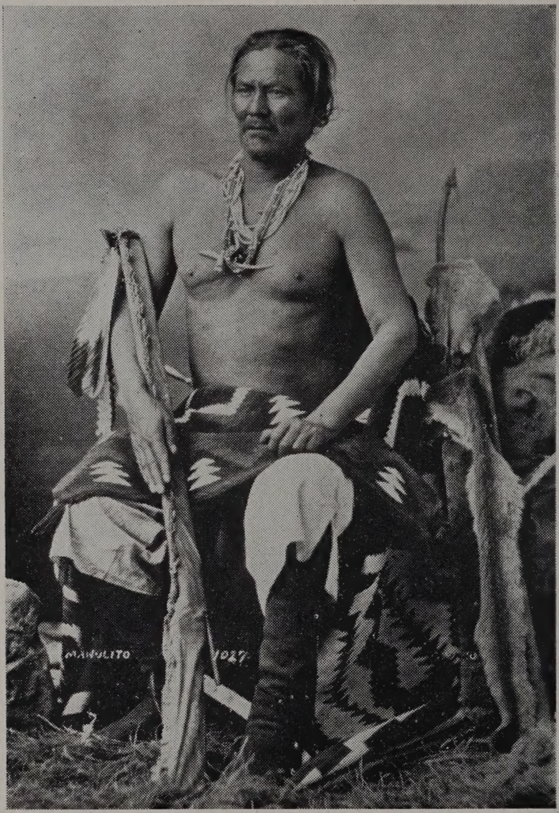
NAPESHNEEDUTA

('Red man who flees not'.) A Mdewakanton Sioux, the first full-blood Dakota man to be baptized and received into a Christian church. He was a son of the sister of Mrs. Renville, wife of Joseph Renville, the trader, and claimed kindred with some of the principal chiefs of the Mdewakanton. He is described as having been above the average height, well formed, and with a countenance indicative of intelligence, kindness, and honesty. He was baptized at Lac-qui-Parle, Minn., Feb. 21, 1840, receiving the name Joseph Napeshnee; his wife was received into the church at the same time, and he brought four children to be baptized, three of them by former wives. His wife died within 5 years, when he married a convert, Pretty Rainbow, who deserted him; he later married another Christian woman and removed to Little Crow's village, a few miles below Ft. Snelling, on the Mississippi, where many of his relatives lived. Here he became ill with fever, and because of his change of religious faith his people refused him food and help. When the outbreak of the Sioux began in 1862, Joseph, like the other Christian Indians, befriended the whites, and in the following spring he was engaged as a Government scout, a position which he held for several years, returning finally to Lac-qui-Parle where he died in July 1870. In his last years Joseph was respected for his piety and industry by both whites and Indians. For nearly 10 years he was a ruling elder in the Presbyterian church, and supported his family, notwithstanding the infirmities of old age, without Government aid.

OURAY

(Said by Powell to be the Ute attempt to pronounce the name Willie, given him by the white family to which he was attached as a boy; other authorities give the meaning 'The Arrow'). A chief of the Uncompahgre Ute, born in Colorado in 1820. He was engaged in a fierce struggle with the Sioux in his early manhood, and his only son was captured by his enemies, never to be restored. His relations with the United States government, so far as recorded, began with the treaty made by the Tabeguache band at Conejos, Colo., Oct. 7, 1863, to which his name is signed "U-ray, or Arrow." He also signed the treaty of Washington, Mar. 2, 1868, by the name U-re; though to the amendment, Aug. 15, 1868, it is written Ou-ray. He is noted chiefly for his unwavering friendship for the whites, with whom he always kept faith and whose interests he protected as far as possible, even on trying occasions. It was in all probability his firm stand and the restraint he imposed upon his people that prevented the spread of the outbreak of the Ute in Sept. 1879, when agent N. C. Meeker and others were killed and the women of the agency made captives. As soon as Ouray heard of this outbreak he commanded the cessation of hostilities, which the agent claimed would have stopped further outrage had the soldiers been withheld. Ouray at this time signed himself as "head chief" of the Ute, though what this designation implied is uncertain. For his efforts to maintain peace at this time he was granted an annuity of $1,000 as long as he remained chief of the Ute. Ouray had a fair education, speaking both English and Spanish. His death occurred Aug. 24, 1880, at which time he was residing in a comfortable, well-furnished house on a farm which he owned and cultivated.

OURAY



MANUELITO

A Navaho chief. When Gov. Merriwether conferred with the Navaho in 1855 about putting an end to murders and robberies committed by members of this tribe, the head chief avowed that he could not command the obedience of his people, and resigned. The chiefs present at the council thereupon elected Manuelito to fill the place. The lawless element did not cease their depredations, and the obligation to surrender evil doers was no greater than it had been because the Senate neglected to confirm the treaty signed at the conference. When Col. D. G. Miles started out to punish the Navaho in 1859 he destroyed the houses and shot the horses and cattle belonging to Manuelito's band. When the Navaho finally applied themselves thoroughly to peaceful and productive pursuits, their old war chief was chosen to take command of the native police force that was organized in 1872. He died in 1883.

MONCACHTAPE

('Killer of pain and fatigue'). A Yazoo Indian, noted chiefly on account of his real or supposed travels and his knowledge of various Indian languages. Le Page du Pratz, during his residence in Louisiana about the middle of the 18th century, met Moncachtape and obtained from him an account of his wanderings, according to which after the loss of his wife and children, he had devoted much of his time to traveling. One of his journeys was to the north east, in which he passed up the Ohio, visited the Shawnee and Iroquois, and wintered among the Abnaki; thence he went up the St. Lawrence and returned to his home by way of the Mississippi. His second trip was to the north west coast by the route subsequently traveled by Lewis and Clark. He mentions the Tamaroa, Kansa, and Amikwa, and although he alludes to numerous tribes seen during his passage down Columbia river, he mentions no tribal names. He finally reached the Pacific coast, where, in addition to Indians, he met with bearded white men, who "came from sun-setting, in search of a yellow stinking wood which dyes a fine yellow color." With other Indians he ambushed and killed 11 of these strangers, 2 of whom bore firearms. These whites are described as small, but having large heads and long hair in the middle of the crown and wrapped in a great many folds of stuff, while their clothes were soft and of several colors. This story, so far as it relates to the western trip, is very doubtful on its face, and the names of tribes which it gives extend only as far as DuPratz' own knowledge of them; yet Quatrefages accepts the story as credible, and that Moncachtape understood a number of languages is clearly proven.

FRANCISCO

A Yuma chief. The Tonto Apache who murdered Royse Oatman and most of his family at the Gila bend, Ariz., Mar. 18, 1850, carried off Olive and Mary, the youngest children, 12 and 7 years of age, into slavery, and in 1852 sold them to the Mohave. These Indians treated them better than had the Tonto until a famine came, during which Mary died from starvation and cruelty. Young Lorenzo Oatman, who had escaped after being left for dead, endeavored to interest people in California in the fate of his sisters, but a searching party sent out from Ft. Yuma returned without finding trace of them. Finally Francisco, who happened to be at the fort in Jan., 1856, betrayed knowledge of the lost girls, and, impressed with fear of the troops, said he would bring the surviving captive if he had four blankets and some beads to pay for her. When Francisco came to the village the Mohave denied having Olive, having stained her skin with berries, but she spoke out and told who she was. Francisco then addressed them with such eloquent conviction that they consented to release the girl, and on the day set he brought her to the fort, where she was soon joined by her brother. Owing to his service in saving his tribe from chastisement by the militia, or to the rewards and praise he received from the whites, Francisco was chosen chief. He grew overbearing, but remained friendly to the whites. To this friendship his people attributed the ill luck that befell them in a raid that the river tribes undertook in 1857 against the Maricopa. The latter, reenforced by the Papago, won the battle at Maricopa wells, Ariz. Of 75 Yuma warriors all were slain save 3, and when the day turned against them they are believed to have killed the chief who led them to disaster.

RED CLOUD

A principal chief of the Oglala Teton Sioux of Pine Ridge reservation, the largest band of the Sioux nation, and probably the most famous and powerful chief in the history of the tribe. The origin of the name is disputed.

but is said by ex-agent McGillycuddy to refer to the way in which his scarlet-blanketed warriors formerly covered the hillsides like a red cloud. If this be true, the name was bestowed after he had obtained recognition as a leader.

Red Cloud was born at the forks of Platte river, Nebr., in 1822, and died at Pine Ridge, S. Dak., Dec. 10, 1909. He was a member of the Snake family, the most distinguished and forceful of his tribe, and rose to prominence by his own force of character, having no claim to hereditary chiefship, which in the Oglala band rested with the family represented by They-fear-even-his-horse ("Young-man-afraid-of-his-horses"), the latter being more conservative and more friendly toward civilization. Red Cloud's father died of drunkenness brought about by the introduction of liquor into the tribe without stint, commencing about 1821. When in 1865 the Government undertook to build a road from Ft. Laramie, Wyo., on the North Platte, by way of Powder river to the gold regions of Montana, Red Cloud headed the opposition for his tribe, on the ground that the influx of travel along the trail would destroy the best remaining buffalo ground of the Indians. The first small detachment of troops sent out to begin construction work were intercepted by Red Cloud with a large party of Oglala Sioux and Cheyenne, and held practically as prisoners for more than two weeks, but finally were allowed to proceed when it seemed to the chief that they might be massacred by his young men. In the fall of the same year commissioners were sent to treat with the Oglala for permission to build the road, but Red Cloud forbade the negotiations and refused to attend the council.

On June 30, 1866, another council for the same purpose was called at Ft. Laramie, Red Cloud this time attending and repeating his refusal to endanger the hunting grounds of his people. While he was speaking, a strong force of troops under Gen. Carrington arrived, and on being told, in reply to a question, that they had come to build forts and open the road to Montana, he seized his rifle and with a final defiant message left the council with his entire following. Carrington then set out on his mission, which included the rebuilding and garrisoning of Ft. Reno, on Powder river, and the establishment of Ft. Phil

Kearny and Ft. C. F. Smith, the last named being on Bighorn river, in Montana. Another protest to Carrington himself proving ineffectual, Red Cloud surrounded the troops and working force at Ft. Kearny with perhaps 2,000 warriors and harassed them so constantly that not even a load of hay could be brought in from the prairie except under the protection of a strong guard, while it was made impossible to venture out after the game that was abundant all around. On Dec. 21, 1866, an entire detachment of 81 men under Capt. Fetterman was cut off and every man killed. On Aug. 1, 1867, another severe engagement occurred near the post. In all this time not a single wagon

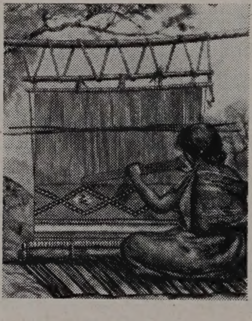
RED CLOUD

had been able to pass over the road, and in 1868 another commission was appointed to come to terms with Red Cloud, who demanded as an ultimatum the abandonment of the three posts and of all further attempts to open the Montana road. A treaty was finally made on this basis, defining the limits of the Sioux country as claimed by the Sioux, Red Cloud refusing to sign or even to be present until the garrisons had actually been withdrawn, thus winning a complete victory for the position which he had taken from the beginning. He finally affixed his signature at Ft. Laramie, Nov. 6, 1868. From that date he seems to have kept his promise to live at peace with the whites, although constantly resisting the innovations of civilization. He took no active part in the Sioux war of 1876, although he is accused of having secretly aided and encouraged the hostilities. Being convinced of the hopelessness of attempting to hold the Black hills after the discovery of gold in that region, he joined in the agreement of cession in 1876. In the outbreak of 1890-91 also he remained quiet, being then an old man and partially blind, and was even said to have been threatened by the hostiles on account of his loyal attitude toward the Government.

As a warrior Red Cloud stood first among his people, having counted 80 coups or separate deeds of bravery in battle. As a general and statesman he ranked equally high, having been long prominent in treaties and councils, and several times a delegate to Washington, his attitude having been always that of a patriot from the Indian standpoint. Unlike Indians generally, he had but one wife, with whom he lived from early manhood. Personally he is described by one well acquainted with him as a most courtly chief and a natural-born gentleman, with a bow as graceful as that of a Chesterfield. For some years before his death he was blind and decrepit, and lived in a house built for him by the Government.

KICKING BIRD

A Kiowa chief. He was the grandson of a Crow captive who was adopted into the tribe, and early distinguished himself by his mental gifts. In tribal traditions and ceremonial rites he was a thorough adept, and as a warrior he won a name, but had the sagacity to see the hopelessness of the struggle with the whites and used all his influence to induce the tribe to submit to inevitable conditions. He signed the first agreement to accept a reservation on Aug. 15, 1865, at Wichita, and the treaty concluded at Medicine Lodge on Oct. 21, 1867, definitely fixing the Kiowa-Comanche-Apache reservation in the present Oklahoma. In the resistance to removal to the reservation in 1868 and in the subsequent raids into Texas he took no part. When the Federal authorities in 1873 failed to carry out their agreement to release the Kiowa chiefs imprisoned in Texas, he lost faith in the Government and was tempted to join the expeditions against the Tonkawa tribe and the white buffalo-hunters of Texas in 1874; but when Lone Wolf decided to join the hostiles who were defying United States troops, Kicking Bird induced two-thirds of the tribe to return with him to the agency at Ft. Sill, and was treated thenceforth as the head chief of the Kiowa, Lone Wolf's offer to surrender and join the friendlies being refused. He invited and assisted in the establishment of the first school among the Kiowa in 1873. At one time when his constant advocacy of peace brought him into disrepute and the charges that he was a woman and a coward caused his counsels to be treated with contempt, he gathered a band for a Texas raid and fought a detachment of troops victoriously, regaining his old repute for courage and success in war. He died suddenly, by poison if the suspicions of his friends were just, on May 5, 1875, and at the request of his family was buried with Christian rites.



BIG MOUTH

A chief of the Brule Sioux, though an Oglala by descent. A contemporary of Spotted Tail, and as highly regarded by his tribe for his manly and warlike qualities as the latter, though of less historical note. He is spoken of as one of the principal chiefs at Whetstone agency on the Missouri, where most of the Brule and Oglala bands had gathered. The stand taken by Big Mouth in reference to the relations of the Sioux with the whites caused him to gain steadily in influence and power. Spotted Tail, having visited Washington and other cities, where he was much feted, returned with changed views as to the Indian policy, a fact seized upon by Big Mouth to disparage his rival. Realizing that the tide was turning against him, Spotted Tail, in 1873 or 1874, called at the lodge of Big Mouth, who on appearing at the entrance was seized by two warriors and held by them while Spotted Tail shot him dead.

STANDING BEAR

A Ponca chief of whom little was known until the removal of his people from north Nebraska to Indian territory because the reservation confirmed to them by treaty had been included in the land granted to the Sioux. When the order for removal was given, Jan. 15, 1877, Standing Bear strongly opposed it, but in February he and nine other chiefs were taken south to choose a reservation. They followed the official, but would not select a place. Their wearisome journey brought them to Arkansas City, Kans., whence they asked to be taken home; being refused, they started back afoot, with a few dollars among them and a blanket each. In 40 days they had walked 500 miles, reaching home Apr. 2, to find the official there unwilling to listen to protests and determined to remove the people. He called the military, and the tribe, losing hope, abandoned their homes in May. Standing Bear could get no response to his demand to know why he and his people were arrested and treated as criminals when they had done no wrong.

The change of climate brought great suffering to the Ponca; within the year a third of the tribe had died and most of the survivors were ill or disabled. A son of Standing Bear died. Craving to bury the lad at his old home, the chief determined to defy restraint. He took the bones of his son and with his immediate following turned northward in Jan. 1879, and in March arrived destitute at the Omaha reservation. Asking to borrow land and seed, his request was granted, and the Ponca were about to put in a crop when soldiers appeared with orders to arrest Standing Bear and his party and return them to Indian territory. On their way they camped near Omaha, where Standing Bear was interviewed by T. H. Tibbles, a newspaper correspondent, and accounts of their grievances appearing in the Omaha newspapers, the citizens became

STANDING BEAR

actively interested and opened a church where to a crowded house the chief repeated his story. Messrs. Poppleton and Webster proffered legal services to the prisoners and in their behalf sued out a writ of habeas corpus. The United States denied the prisoners' right to the writ on the ground that they were "not persons within the meaning of the law." On Apr. 18 Judge Dundy decided that "an Indian is a person within the meaning of the law of the United States," and therefore had a right to the writ when restrained in violation of law; that "no rightful authority exists for removing by force any of the prisoners to the Indian territory," and therefore, "the prisoners must be discharged from custody."

Standing Bear and his band returned to northern Nebraska. In the winter of 1879-80, accompanied by Susette La Flesche ("Bright Eyes,") and Francis La Flesche, as interpreters, with T. H. Tibbles, Standing Bear visited the cities of the east, where, by relating his story of the wrongs suffered, he won attention and sympathy. Many people wrote to the President and to other executive officials of the Government, and to members of Congress, protesting against unjust treatment of Indians. In the spring of 1880 the Senate appointed a committee to investigate the Ponca removal, the report of which confirmed the story of Standing Bear, and a satisfactory adjustment was effected. Better lands were given those Ponca who chose to remain in Indian territory; payment was made to all who had lost property, and a home was provided for Standing Bear and his followers at their old reservation. Here, in Sept. 1908, after having been instrumental in bringing about a change of Governmental policy toward all Indians and their homes, the chief died at the age of 79 and was buried among the hills overlooking the village site of his ancestors.

PARKER, ELI SAMUEL

A mixed-blood Seneca of the Wolf clan, grandson of the celebrated Red Jacked: born on the Tonawanda reservation, N. Y. in 1828. His Seneca name was Hasanoanda.

PAUL SHOWIWAY

Parker was educated in the common schools, studied civil engineering, and at the outbreak of the Civil war was employed as engineer on a Government building at Galena, Illinois, then the home of Ulysses S. Grant. A friendship sprung up between the two which continued after both joined the Union Army at the outbreak of the Civil war.

Parker's distinguished service in the Vicksburg campaign led to his selection by Grant as a member of his staff. In May 1863, he became assistant adjutant-general, with the rank of captain, and was afterward secretary to

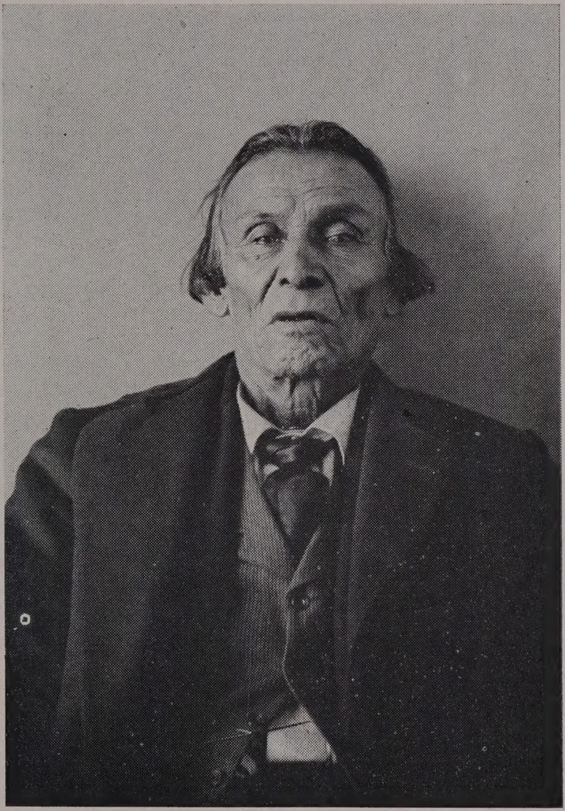
General Grant until the close of the war. On April 9, 1865 he became brigadier-general of volunteers: in 1866, a first lieutenant of cavalry in the United States Army, and on March 2, 1867, captain, lieutenant-colonel, and brigadier-general. By reason of their intimate relations, as well as of Parker's excellent handwriting, Grant intrusted him while his secretary with both his personal and official correspondence. It was thus that at Lee's surrender Parker engrossed the articles of capitulation that were signed by Grant and accepted by the Confederate general. Parker resigned from the Army in 1869 to accept from President Grant an appointment as Commissioner of Indian Affairs. He retired from public life in 1871, and practised his profession until his death, at Fairfield, Connecticut, August 21, 1895. General Parker was an intimate friend of Lewis H. Morgan, the ethnologist, and his efficient coworker in preparing his "League of the Iroquois," first published in 1851. The recognized authority and value of this book are due to the work of Parker, as well as to that of Morgan. As a sachem Parker had full knowledge of the institutions of his people, and as a man of education and culture he had both the interest and ability necessary to make those institutions known to civilized man as no ordinary interpreter could have done. Parker had a sister, Miss Caroline G. Parker (Gahano, 'Hanging Flower'), and a younger brother, Nicholas, both of whom the General survived. Miss Parker (sometimes, without reason, referred to as "Queen of the Senecas") married John Mountpleasant, a Tuscarora.

TIKUMIGIZHIK

An influential full-blooded chief of a band of about a hundred Chippewa at White Earth, Minn.; born at Gull lake about 1830, removed to White Earth about 1868, where he became a Christian under the influence of Enmegahbowh. His progressiveness is shown by the fact that he once had 40 acres in wheat and other grains—more than any full-blooded Chippewa. He was a man of keen penetration, undemonstrative, and shrewd. He was a supporter of Hole-in-the-Day in the Minnesota outbreak of 1862, and saw the soldiers placed in a position where they were at the mercy of the Indians; but, as Tikumigizhik expresses it, he and his tribesmen thought of all the widows and orphans that would be made, so they refrained from making an onslaught. Tikumigizhik's sister was the wife of Nebuneshkung.

MOCHO

An Apache, celebrated in manuscript narratives pertaining to Texas in the 18th century. He was captured by the Tonkawa, but because of his eloquence and prowess was elevated to the chiefship of that tribe on the death of its leader during an epidemic in 1777 or 1778. With the Spaniards El Mocho had a bad reputation. When he became chief the governor connived to get rid of him, to effect which Mezieres bribed his rivals to allure him to the highway leading to Natchitoches, under the promise of presents when he should arrive there, and murder him, but this plot failed, and Mezieres and the governor were obliged to conciliate him. Finally, in 1784, at the instigation of the government, he was killed.



WHITE CLOUD

A Chippewa chief, son of Wabojeeg, born at Gull Lake, Minn., 11 miles from the present Brainerd, about 1830. He was not of an old hereditary line, his father having been appointed chief by the United States agent solely on account of his amiability. On his father's death he succeeded to the office, and was generally considered principal chief of the Mississippi bands of Chippewa. In 1868 he removed with his band and many others to White Earth reservation, where he lived until his death in 1898. He was considered a fine speaker by his tribesmen, but was not a man of sterling principle, having come under the influence of a malicious half-breed trader who kept him supplied with whisky, and in return induced White Cloud to further his nefarious designs, to the detriment of his people. In particular the trader led White Cloud to bitterly fight three excellent agents who were doing much good for the Indians. This hostility covered about 10 years. White Cloud became a Christian about 1871; but his drinking and other vices prevented him from doing honor to his professed belief. A monument was erected over his grave by the state, the only Indian in Minnesota thus honored.

TALL BULL

A name hereditary among the Cheyenne and borne at different periods by several distinguished men, of whom the most noted was a prominent leader of the hostile Dog Soldier band, the principals in the outbreak of 1868-69. After nearly a year of savage raiding along the Kansas border, they were completely routed by Gen. E. A. Carr, with part of the Fifth cavalry and a detachment of Pawnee scouts, on July 11, 1869, at Summit Springs creek, north eastern Colorado, Tall Bull being among the slain.

SATANTA

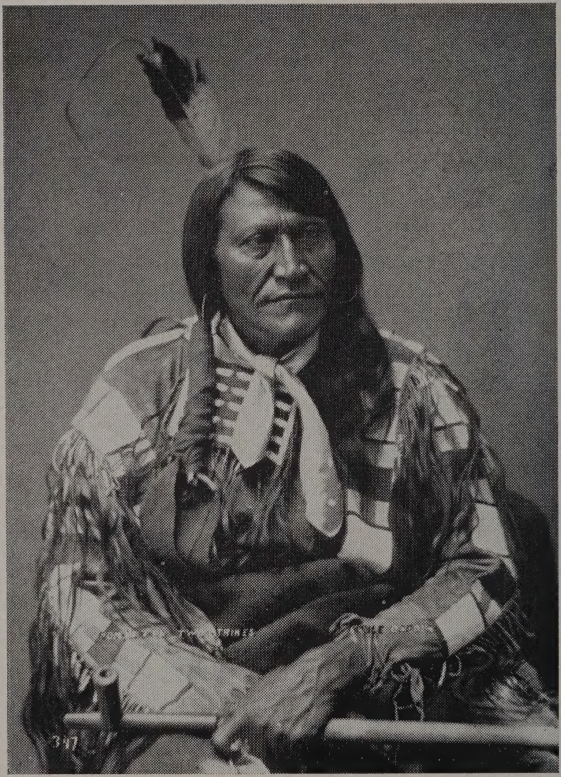
('White Bear'). A noted Kiowa chief, born about 1830; died by suicide in prison, Oct. 11, 1878. For about 15 years before his death he was recognized as second chief in his tribe, the first rank being accorded to his senior, Setangya, or Satank, and later to Lone Wolf, although probably neither of these equaled him in force and ability. His eloquence in council gained for him the title of "Orator of the Plains," while his manly boldness and directness and his keen humor made him a favorite with army officers and commissioners in spite of his known hostility to the white man's laws and civilization. He was one of the signers of the Medicine Lodge treaty of 1867, by which his tribe agreed to go on a reservation, his being the second Kiowa name attached to the document. The tribe, however, delayed coming in until compelled by Custer, who seized Satana and Lone Wolf as hostages for the fulfillment of the conditions. For boastfully avowing his part in a murderous raid into Texas in

1871, he, with Setangya and Big Tree, was arrested and held for trial in Texas. Setangya was killed while resisting the guard. The other two were tried and sentenced to life imprisonment in the Texas State penitentiary. Two years later they were released, conditional upon the good behavior of their people, but in the fall of 1874, the Kiowa having again gone on the warpath, Satanta was rearrested and taken back to the penitentiary where he finally committed suicide by throwing himself from an upper story of the hospital.

In appearance Satanta was a typical Plains warrior, of fine physique, erect bearing, and piercing glance. One who saw him in prison in 1873 describes him as "a tall, finely formed man, princely in carriage, on whom even the prison garb seemed elegant," and meeting his visitor "with as much dignity and grace as though he were a monarch receiving a foreign ambassador." His memory is cherished by the Kiowa as that of one of their greatest men.

TWO STRIKES

Was born near the Republican river about 1832; the son and grandson of a chief. There is no record of his early life, other than that one writer said that he was well-featured and intelligent, was neither deceitful or mean; was an expert horseman, and very patriotic. He died on the Rosebud Reservation about 1914 or 1916. A more correct interpretation of his name would be "He knocked off two."



TWO STRIKES

RUNNING ANTELOPE

Warrior of note and artist of no mean ability, born in the Dakota about 1830. According to legend when a lad of 16, he ran down and caught a full-grown antelope after a race of five hours duration. Hence the name. He died about 1892.

RUNNING ANTELOPE

His autobiography in picture writing comprises the most important events in his life as a warrior. The bird (Falco Cooperi?) upon the shield always borne by him, refers to the clan or band totem, while the antelope drawn beneath the horses, in the act of running, identifies his personal name. He translated the stories as follows:

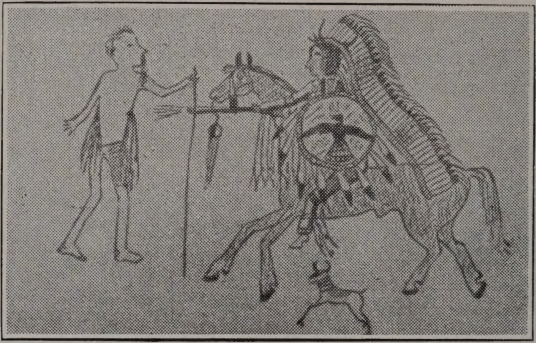


Figure No. 1

Fig. No. 1. Shot and scalped an Arikara in 1853. It appears that the Arikara attempted to inform Running Antelope of his being unarmed, as the right hand is thrown outward with distended fingers, in imitation of making the gesture of having nothing.

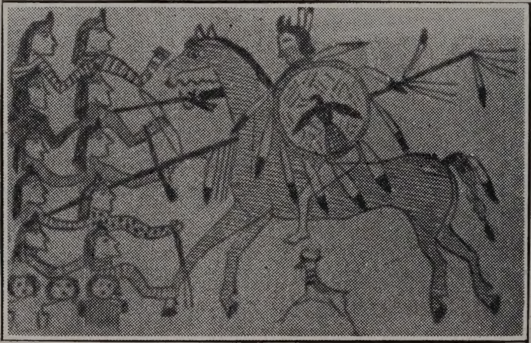


Figure No. 2

Fig. No. 2. Killed ten men and three squaws in 1856.

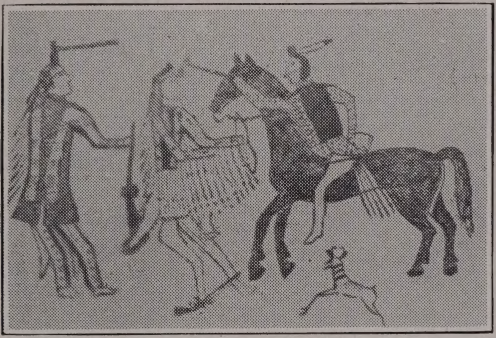


Figure No. 3

Fig. No. 3. Killed two Arikara chiefs in 1856. Their hand is shown by the appendages to the sleeve and coat, which are made of white weasel skins. The arrow in the left thigh of the victor shows that he was wounded. The scars remained distinct upon the thigh of Running Antelope, showing that the arrow had passed through it.

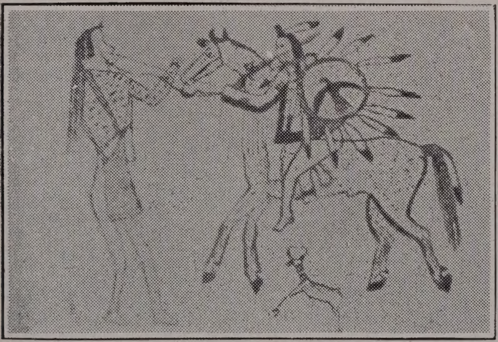


Figure No. 4

Fig. No. 4. Killed one Arikara in 1857. Striking an enemy with a bow is considered the greatest insult that can be offered.

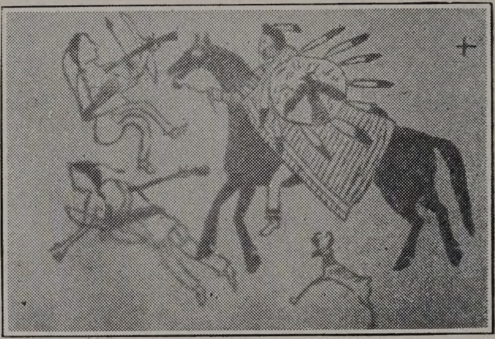


Figure No. 5

Fig. No. 5. Killed two Arikara hunters in 1859.

Fig. No. 6. Killed five Arikara in one day 1863. The dotted line indicates the trail which Running Antelope followed, and when the Indians discovered that they were pursued, they took shelter in an isolated copse of shrubbery, where they were killed at leisure.

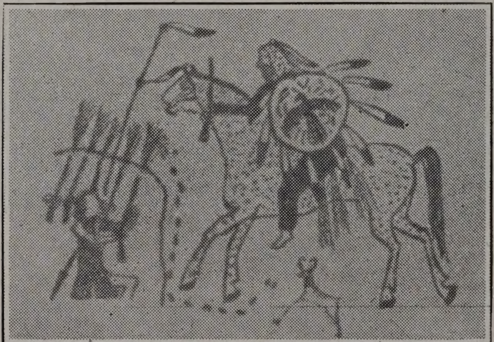


Figure No. 6

POKAGON, SIMON

The last chief of the Pokagon band of Potawatomi, born in 1830 at their old village 1 mile from St. Joseph river, Berrien co., Mich.; died in Allegan co., Mich., Jan. 27, 1899. His father, Leopold Pokagon, was chief for 12 years and signed several important treaties with the United States in behalf of his tribe, that of Tippecanoe river, Oct. 26, 1832, being the one by which the site of Chicago came into possession of the whites. Simon was 10 years of age when his father died, and on reaching his 14th year was sent to school at Notre Dame, Ind., for 3 years; then, encouraged by his mother in his desire for education, attended Oberlin College, Ohio, for a year, and next went to Twinsburg, Ohio, where he remained 2 years. It is said that he was educated for the priesthood, spoke four or five languages, and bore the reputation of being the best educated full-blood Indian of his time. He wrote numerous articles for the leading magazines, and delivered many addresses of merit during the last quarter of the 19th century. In 1899 he published in book form "Ogimawkwe Mitigwaki (Queen of the Woods)," an account of the wooing of his first wife, and at the World's Fair in Chicago, in 1893, "The Red Man's Greeting," a booklet of birch-bark. He was a poet, and the last of his verses, both in its English and Potawatomi versions, appeared in the Chicago Inter Ocean, Jan. 23, 1899, just before his death. Pokagon was credited with ably managing the affairs of his 300 tribesmen scattered through Michigan, and, inspired by enlightened views, was the means of promoting their welfare. He pressed and finally collected a Potawatomi claim for $150,000 from the United States. He was a man of sturdy character, unostentatious in manner, of simple habit, and a consistent Catholic. A monument has been erected by the citizens of Chicago in Jackson Park to the memory to Simon and his father.

WOPOHWATS

('White Shield Owner,' commonly known to the whites as White Shield). A former chief of the Southern Cheyenne, born about 1833 on an upper branch of North Platte river, Wyo.; died in 1833 near the present Kingfisher, Okla. In accordance with Indian custom, he had different names at different periods. As a young man he was known as Mouse Road. His more famous name was bestowed on him in 1862 by his uncle, the noted Black Kettle, killed in the battle of Washita, who had previously borne the name himself. About the year 1878 he assumed his grandfather's name of Buffalo Beard, which he kept until his death. Having distinguished himself as a warrior, particularly in two engagements with the Pawnee, he became a leader in the Bowstring soldier society, and in 1870 was formally elected to the council of chiefs. In the next year he was one of a delegation sent to Washington to represent the allied Cheyenne and Arapaho tribes then newly established on a reservation in Oklahoma, and with his companions received from President Grant a treaty medal bearing the device of a pipe, a plow, a globe, and a Bible, which were explained to symbolize peace, agriculture, education, and Christianity. White Shield accepted all this literally, and on his return became an earnest advocate of civilization, schools, and mission work. Throughout the outbreak of 1874-75 he held his band quiet at the agency. In 1881 he was again chosen as delegate, but was unable to go by reason of the death of his daughter, tribal custom forbidding participation in public business by anyone in mourning. As was common with the Plains Indians, he had two wives, who were sisters.

MAYES JOEL BRYAN

A prominent mixed-blood of the Cherokee tribe and twice principal chief of the nation. He was born Oct. 2, 1833, in the old Cherokee Nation, near the present Cartersville, Ga. His father, Samuel Mayes, was a white man from Tennessee, while his mother, Nancy Adair, was of mixed blood, the daughter of Walter Adar, a leading tribal officer, and granddaughter of John, one of the Adair

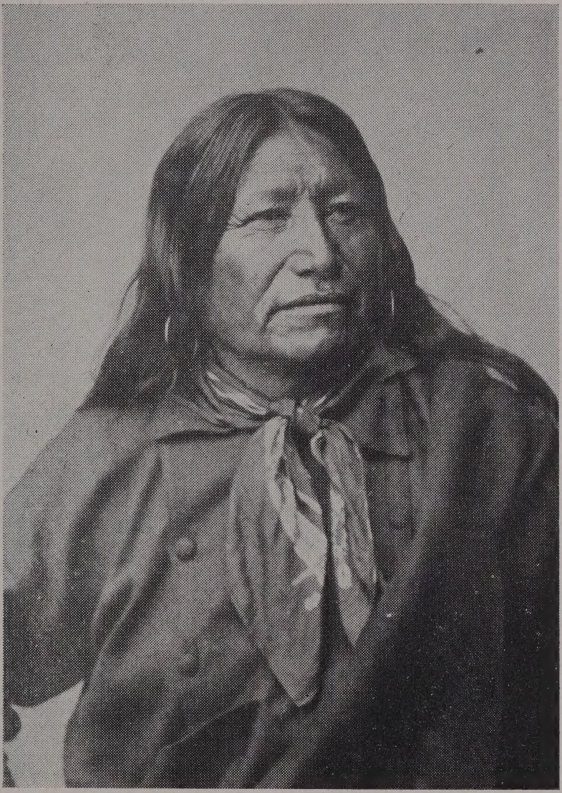
JOHN GRASS

brothers, traders among the Cherokee before the Revolution, The boy removed with the rest of his tribe in 1838 to Indian Territory, where he afterward was graduated from the male seminary at Tahlequah, and after a short experience at teaching school, engaged in stockraising until the outbreak of the Civil war in 1861, when he enlisted as a private in the First Confederate Indian Brigade, coming out at the close of the war as quartermaster. He returned to his home on Grand river and resumed his former occupation, but was soon after made successively clerk of the district court, circuit judge (for two terms of 10 years in all), associate justice, and chief justice of the Cherokee supreme court. In 1887 he was elected principal chief of the Cherokee Nation, succeeding D. W.

Bushyhead, and was reelected in 1891, but died in office at Tahlequah, Dec. 14 of that year, being succeeded by Col. C. J. Harris. Chief Mayes was of fine physique, kindly disposition, and engaging personality. He was three times married, his last wife having been Miss Mary Vann, of a family distinguished in Cherokee history.

SPOTTED TAIL

A Brule Teton Sioux chief, born about 1833 near Fort Laramie, Wyo. He was not a chief by birth, but rose by dint of his fighting qualities. He won his wife in a duel with a subchief and proved his prowess in battle, so that when the head chief died the tribe passed over the hereditary claimant and aspirants of riper years and experience in favor of the young warrior. He had borne a conspicuous part in the destruction of Lieut. Grattan's detachment in 1854 when it entered the Brule camp to arrest an Indian who had taken an old cow abandoned by some emigrants, and in the subsequent depredations on the Oregon trail. After signal punishment was inflicted on the tribe by Gen. Harney at Ash Hollow, Western Nebr., Spotted Tail and two other of the murderers, whose surrender was demanded, surprised the soldiers at Fort Laramie by marching in, arrayed in war dress and chanting their death songs, to give themselves up in order that the tribe might be spared. He regained his freedom and was chief of the Lower Brules in 1865, when commissioners treated with the Sioux for a right of way through Montana, and was in favor of the treaty, though neither he nor any other prominent chief signed, while Red Cloud, the Ogala chief, led the party that opposed the cession of the overland route to the Montana mines. With the other chiefs, he signed the treaty of Apr. 29, 1868, accepting for the Teton a reservation embracing all the present South Dakota west of Missouri river, and assenting to the construction of a railroad, the Government acknowledging as unceded Indian territory the sections of Wyoming and Montana north of the North Platte as far west as Bighorn mountains and abandoning the road to the mines,

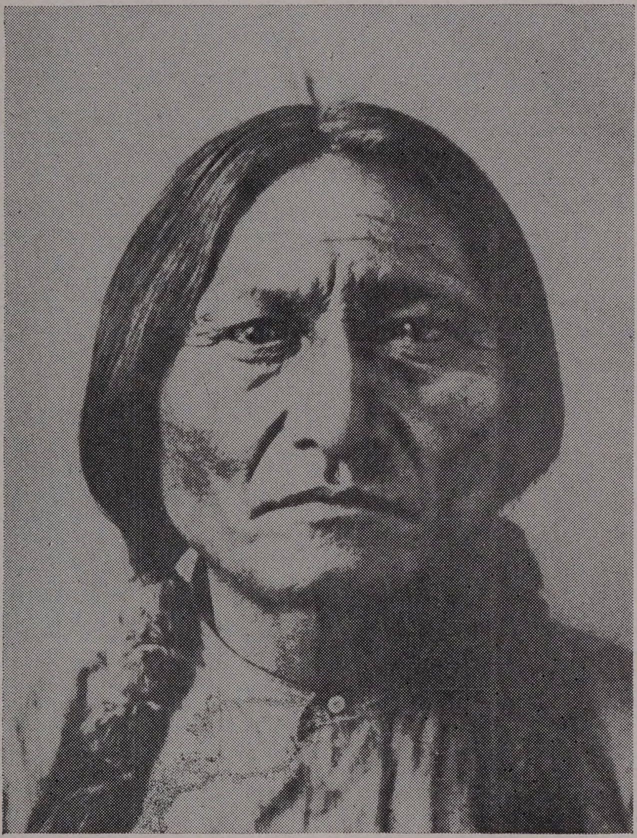


SPOTTED TAIL

with Fort Phil. Kearny, where the massacre of Lieut. Col. William J. Fetterman's command had occurred on Dec. 21, 1866, and Fort Reno near the head of Powder river. When gold was discovered in the Black hills, Spotted Tail and Red Cloud, who were recognized as the chiefs at the respective agencies called by their names, arranged to go to Washington to negotiate a sale of the mineral rights; and thoroughly to inform himself of the value of the minerals, Spotted Tail visited the hills, hung around the camps of the prospectors, listened to their talk, and conceived the idea therefrom that the mines were immensely valuable. Under the treaty of 1868 the chiefs could not make treaties for sale of lands, hence commissioners were sent to the Indians, finding that Spotted Tail had raised the Indian expectations so high that sixty million dollars were demanded for the concession. The Government could not agree to this, hence no treaty was made that year, and miners were permitted by the troops to pass into the Black hills without hindrance. Then all the young men on the reservations joined the hostiles. Red Cloud was suspected of disloyalty, and in the course of the campaign that followed the Custer disaster in 1876, Spotted Tail was appointed chief of all the Indians at both agencies, and negotiated the settlement by which his nephew, Crazy Horse, came in from Powder river and surrendered in the spring of 1877. Spotted Tail was killed near Rosebud agency, So. Dak., Aug. 5, 1881, by a tribesman named Crow Dog. The facts relating to the killing are in dispute, but there is not much question that Spotted Tail, at the time, was leading a hostile party against Crow Dog, who deemed his life in peril and shot in self-defense.

BIG JIM

The popular name of a noted full-blood Shawnee leader, known among his people as Wapameepto, 'Gives light as he walks.' His English name was originally Dick Jim, corrupted into Big Jim. He was born on the Sabine reservation, Texas, in 1834, and in 1872 became chief of the Kispicotha band, commonly known as Big Jim's band of Absentee Shawnee. Big Jim was of illustrious lineage, his grandfather being Tecumseh and his father one of the signers of the "Sam Houston treaty" between the Cherokee and affiliated tribes and the Republic of Texas, Feb. 23, 1836. He was probably the most conservative member of his tribe. In the full aboriginal belief that the earth was his mother and that she must not be wounded by tilling of the soil, he refused until the last to receive the allotments of land that had been forced upon his band in Oklahoma, and used every means to overcome the encroachments of civilization. For the purpose of finding a place where his people would be free from molestation, he went to Mexico in 1900, and while there was stricken with smallpox in August, and died.



SITTING BULL

A noted Sioux warrior and tribal leader of the Hunkpapa Teton division, born on Grand river, S. Dak., in 1834, his father being Sitting Bull, alias Four Horns, a subchief. As a boy he was first known as Jumping Badger. He manifested hunting ability when but 10 years of age, in the pursuit of buffalo calves. When he was 14 he accompanied his father on the warpath against the Crows and counted his first coup on the body of a fallen enemy. He rapidly acquired influence in his own band, being especially skillful in the character of peacemaker. He took an active part in the Plains wars in '60's, and first became widely known to the whites in 1866, when he led a memorable raid against Ft. Buford. Sitting Bull was on the warpath with his band of followers from various tribes almost continually from 1869 to 1876, either raiding the frontier posts or making war on the Crows or the Shoshoni, especially the former. His refusal to go upon a reservation in 1876 led Gen. Sheridan to begin against him and his followers the campaign which resulted in the surprise and annihilation of Custer's troop on Little Bighorn river, Mont., in June. During this battle, in which 2,500 to 3,000 Indian warriors were engaged, Sitting Bull was in the hills "making medicine," and his accurate foretelling of the battle enabled him "to come out of the affair with higher honor than he possessed when he went into it." After this fight the hostiles separated into two parties. Sitting Bull, in command of the western party, was attacked by Gen. Miles and routed; a large number of his followers surrendered, but the remainder of the band, including Sitting Bull himself, escaped to Canada, where they remained until 1881, when he surrendered at Ft. Buford under promise of amnesty and was confined at Ft. Randall until 1883. Although he had surrendered and gone upon a reservation, Sitting Bull continued unreconciled. It was through his influence that the Sioux refused to sell their land in 1888; and it was at his camp at Standing Rock agency and at his invitation that Kicking Bear organized the first Ghost dance on the reservation. The demand for his arrest was followed by an attempt on the part of some of his people to rescue him, during which he was shot and killed by Sergeants Red Tomahawk and Bullhead of the Indian police, Dec. 15, 1890. His son, Crow Foot, and several others, with six of the Indian police, were also killed in the struggle. Although a chief by inheritance, it was rather Sitting Bull's success as an organizer and his later reputation as a sacred dreamer that brought him into prominence. According to McLaughlin, "his accuracy of judgment, knowledge of men, a student-like-disposition to observe natural phenomena, and a deep insight into affairs among Indians and such white people as he came into contact with, made his stock in trade, and he made 'good medicine'." He stood well among his own people, and was respected for his generosity, quiet disposition, and steadfast adherence to Indian ideals. He had two wives at the time of his death (one of whom was

RUSHING BEAR

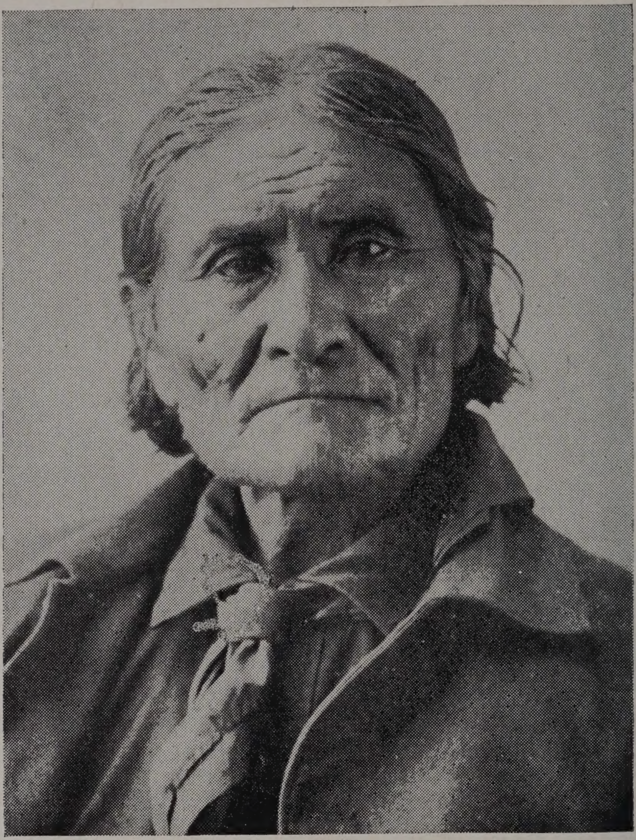
known as Pretty Plume), and was the father of 9 children. His eldest son was called Louis.

SCHONCHIN

The recognized head-chief of the Modoc at the time of the Modoc war of 1872-73. In 1846 the Modoc numbered 600 warriors, governed by Schonchin, whose authority seems even then to have been disputed on the ground that he was not an hereditary chief. He took an active part in the early hostilities between the Modoc and the whites, and admitted that he did all in his power to exterminate his enemies. Hostilities were continued at intervals until 1864, when a treaty was made with the Modoc by the provisions of which they agreed to go on a reservation with the Klamath Indians. At this council the Modoc were represented by Schonchin and his younger brother, known as Schonchin John. To the credit of the old chief it is said that after signing the treaty no act of his deserved censure. He went with his people on the land allotted to them, and at the time of the outbreak under Captain Jack, remained quietly on the reservation in charge of his peaceful tribesmen. His brother John, following Captain Jack, withdrew from the reservation and took up his abode on Lost river, the former home of the tribe. The old chief made every effort to induce Jack to return, but the latter steadfastly refused, on the ground that he could not live in peace with the Klamath. In order to remove every obstacle to the return of the fugitives, the reservation was divided into distinct agencies, a district being set apart exclusively for the Modoc. To this new home old Schonchin was removed with his people, and a portion of Captain Jack's band took up their abode with him. The rest, including Schonchin John, fled to the lava beds, and from this stronghold waged a destructive war. It is believed that Schonchin John, more than any other member of the tribe, was influential in keeping up the strife. He repeatedly advised continuing the fight when Jack would have made peace and he is considered responsible for many of the inhuman acts committed. In 1873 a peace commission was appointed to deal with the Indians, and a meeting with them was arranged for April 11. To this meeting the Indians agreed to send a number of men equal to that of the commission, and that all should go unarmed. The commission were divided as to the advisability of keeping the appointment. Commissioners Dyar and Meacham suspected treachery and were of the opinion that it was not safe, while General Canby and Dr. Thomas, a Methodist minister, insisted that it was plainly their duty to go. The four commissioners, accompanied by an interpreter and his Indian wife, proceeded to the place of appointment, and, being met by eight Indians, fully armed, it was evident that they had fallen into a trap. The council was opened with brief speeches by Thomas and Canby offering the terms of peace, only to be interrupted by Schonchin John, who angrily commanded, "Take away your soldiers and give us Hot Creek for a home!" Before the commissioners could reply, at a signal from Jack the Indians fell upon the white men. Canby and Thomas were shot to death, Dyar fled and escaped, and Meacham was shot five times by Schonchin John, but finally recovered. As a result of this massacre military operations were resumed with great activity, and after a few severe engagements Jack was dislodged from the lava beds and with his party surrendered on June 1. Gen. Davis decided to hang the leaders forthwith, Schonchin John among the number. While the scaffolds were being prepared word was received from Washington that the condemned men must be tried by a military commission. The prisoners were found guilty of murder and assault to kill, in violation of the rules of war, and sentenced to be hanged, but sentences of two of them were commuted to imprisonment for life. Schonchin John was one of those who were hanged. The execution took place at Ft. Klamath, Oct. 3, 1873. In a speech made by Schonchin immediately before his death he declared that his execution would be a great injustice, that his "heart was good," and that he had not committed murder. He asked that his children should be sent to his brother Schonchin, who was still at Yainax on the reservation, and who would "bring them up to be good." Bancroft says that Schonchin John was striking in appearance, with a sensitive face, showing in its changing expression that he noted and felt all that was passing about him. Had he not been deeply wrinkled, though not more than 45 years of age, his countenance would have been rather pleasing.

GERONIMO

A medicine-man and prophet of the Chiricahua Apache who, in the latter part of the 19th century, acquired notoriety through his opposition to the authorities and by systematic and sensational advertising; born about



GERONIMO

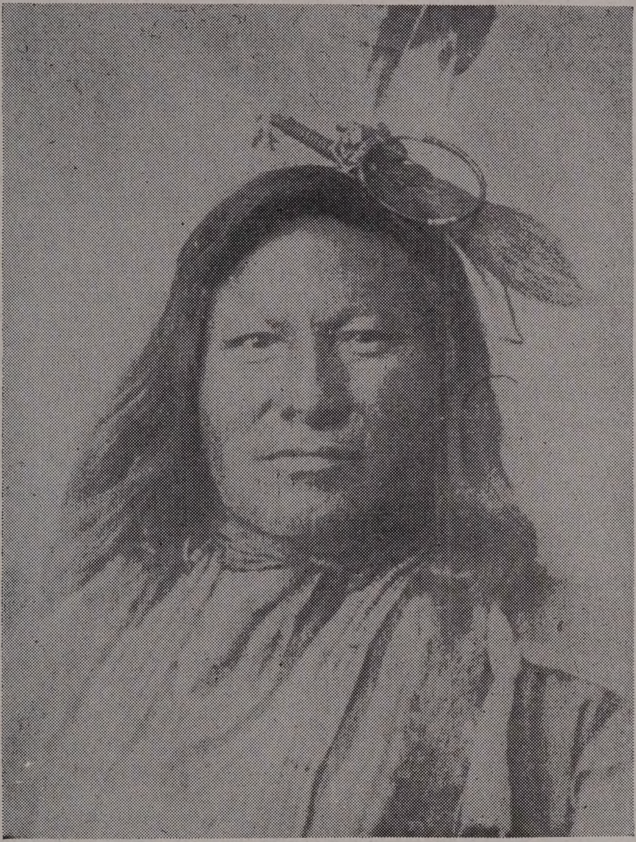
1834 at the headwaters of Gila river, N. Mex., near old Ft. Tulerosa. His father was Taklishim, 'The Gray One,' who was not a chief, although his father (Geronimo's grandfather) assumed to be a chief without heredity or election. Geronimo's mother was known as Juana. When it was decided, in 1876, in consequence of depredations committed in Sonora, of which the Mexican government complained, to remove the Chiricahua from their reservation on the south frontier to San Carlos, Ariz., Geronimo and others of the younger chiefs fled into Mexico. He was arrested later when he returned with his band to Ojo Caliente, N. Mex., and tilled the ground in peace on San Carlos reservation until the Chiricahua became discontented because the Government would not help them irrigate their lands. In 1882 Geronimo led one of the bands that raided in Sonora and surrendered when surrounded by Gen. George H. Crook's force in the Sierra Madre. He had one of the best farms at San Carlos, when trouble arose in 1884 in consequence of the attempt of the authorities to stop the making of tiswin, the native intoxicant. During 1884-85 he gathered a band of hostiles, who terrorized the inhabitants of south Arizona and New Mexico, as well as of Sonora and Chihuahua, in Mexico. Gen. Crook proceeded against them with instructions to capture or destroy the chief and his followers. In Mar., 1886, a truce was made, followed by a conference, at which the terms of surrender were agreed on; but Geronimo and his followers having again fled to the Sierra Madre across the Mexican frontier, and Gen. Miles having been placed in command, active operations were renewed and their surrender was ultimately effected in the following August. The entire band, numbering about 340, including Geronimo and Nachi, the hereditary chief, were deported as prisoners of war, first to Florida and later to Alabama, being finally settled at Ft. Sill, Okla., where they now reside under military supervision and in prosperous condition, being industrious workers and careful spenders. Geronimo died there Feb. 17, 1909.

ROMAN NOSE

A former noted chief of the Himoiyoqis warrior society of the Southern Cheyenne. The name "Roman Nose" was given him by the whites; his proper name was Sauts, 'Bat.' He was prominent in the Indian wars along the Kansas frontier between 1864 and 1868, and led the attack at the celebrated battle of Aricaree Fork or Beecher's Island, in eastern Colorado, Sept. 17-25, 1868, in which a company of 52 scouts under command of Col. (Gen.) G. A. Forsyth successfully held off several hundred Cheyenne warriors for 8 days until help arrived. Roman Nose was shot in the afternoon of the first day's fight and died that night in the Indian camp, to which he had been removed by his friends.

RAIN-IN-THE-FACE

A noted Sioux warrior and chief, born near the forks of Cheyenne river, N. Dak., about 1835, died at Standing Rock reservation, in the same state, Sept. 14, 1905. He was a full-blood Hunkpapa, one of a family of six brothers, one of whom was known as Iron Horse. Shortly before his death, he said: "My father was not a chief; my grandfather was not a chief, but a good hunter and a feastmaker. On my mother's side I had some noted ancestors, but they left me no chieftainship. I had to work for my reputation." He received his common name as the result of a personal encounter, when about 10 years of age, with a Cheyenne boy, whom he worsted; he received several blows in the face, however, causing it to be spattered with blood and streaked where the paint had been washed away. When a young man, he joined a war-party against the Gros Ventres, some of whose horses they stole, but the Sioux party was overtaken and had to fight for their lives. Rain-in-the-Face had his face painted to represent the sun when half covered with darkness—half black and half red. Fighting all day in the rain, his face became partly washed and streaked with red and black, so again he was named Rain-in-the-Face. He had been many times on the warpath, but his first important experience as a warrior was in the attack on the troops near Ft. Phil Kearny, Wyo., in Dec. 1866, in which Capt. Fetterman and his entire command of 80 men were killed. He participated also in a fight, two years later, near Ft. Totten, Dak., in which he and his horse were wounded. About three years before the Custer massacre in 1876, Rain-in-the-Face was accused of killing a surgeon and a trader of Gen. Stanley's expedition, for which he was arrested by Col. Thomas Custer. Having confessed his guilt, he was imprisoned for a time, but was allowed by his guard to escape and joined Sitting Bull's band of hostiles in the spring of 1874, declaring that he would "cut the heart out of Tom Custer



RAIN IN THE FACE

and eat it." Rain-in-the-Face was a leading participant in the Little Bighorn fight, and although it has frequently been stated that he personally killed Gen. Custer, this is now generally doubted, and was denied by him. From wounds received in this battle he was permanently lamed, yet he followed Sitting Bull into Canada, where he remained until 1880, when most of the fugitives surrendered to Gen. Miles at Ft. Keogh, Mont. He had seven wives, few of whom lived long or happily with him; the last wife was found in his tipi with her throat cut.

TENDOY

Chief of a band of mixed Bannock, Shoshoni, and Tukuarika Indians making their headquarters in the Lemhi valley, Idaho; best known through his friendly attitude toward the whites. About 1869, the attention of the Government having been called to the miserable condition of these Indians, they were found on investigation to be almost destitute, but Tendoy had been able to improve the condition of himself and a few of his followers by his sagacity in trade with the settlers in the mining camps of Montana, which he frequently visited. On the establishment of an Indian agency in Lemhi valley the Indians promised obedience to the agent and friendliness toward the settlers, and owing to the influence of Tendoy these promises were kept inviolate. He rendered valuable service to settlers by protecting them from roving bands of unfriendly Indians, and through his influence no white person in the Lemhi valley was molested during the Nez Perce war. In 1878 the agent reported that some of the Indians would doubtless join the hostiles, "but are held in check by Tendoy, who appears to have proven himself master of the situation." Some of the Indians with whom he associated in the buffalo country advised him to steal horses and kill a few whites, when the authorities at Washington would think more of him and grant his people a larger appropriation. To this he is said to have replied, "I have not the blood of a white man in my camp, nor do I intend such." Tendoy died on the Lemhi reservation May 9, 1907. The settlers, in appreciation of his services, subscribed funds toward the erection of a monument to his memory, and a tract of land containing a number of other Indian graves was set apart for his burial place.

YOUNG MAN AFRAID OF HIS HORSES

A chief of the Oglala Sioux, contemporaneous with Red Cloud and one of the leading lieutenants of the latter in the war of 1866 to defeat the building of the Montana road through the buffalo pastures of Powder river. His Sioux name, Tasunkakokipapi, is not properly interpreted; it really means that the bearer was so potent in battle that the mere sight of his horses inspired fear. After the peace of 1868 he lived at the Oglala agency and died at Pine Ridge, S. Dak.

PORTER, PLEASANT

The last chief of the Creek Nation; born at the family home near the present town of Coweta, north of Arkansas river, in the Creek Nation, Okla., Sept. 26, 1840, died of paralysis at Vinita, Cherokee Nation, Sept. 3, 1907, while en route to Missouri. His father was a white man, Pleasant Porter inheriting his Indian blood from his mother, who, through her father, Tulope Tustunuggee, of the Big Spring town of Creeks, had a decided strain of negro blood. He was a bright boy, but acquired only a limited education at the old Tallahassee mission school; from wide reading, however, after he became of age, he was regarded as one of the best informed Indians in the entire Indian territory. When the Civil war broke out many of Porters' relatives and friends espoused the cause of the North and enlisted in its service, but with the majority of the Creeks he entered the service of the Confederacy and at the close of the war was a first lieutenant of Company A, Second Creek regiment. In an engagement with the Creeks who had taken sides with the North, Porter received a wound which subjected him to a slight lameness throughout the remainder of his life. Soon after peace was restored he took an active part in shaping the affairs of the Creek Nation; first becoming one of the clerks of the National council, he was soon promoted to a seat in that body, which he retained for twelve or sixteen years, and for one term was president of the upper house. He also served one or two terms as superintendent of schools of the Nation, and has sometimes been credited with the fatherhood of the school system of the Creek Nation of that time. On twenty or more occasions he was a delegate of the Nation to Washington, where he was intrusted with important interests, being a member of the particular delegation that concluded the last agreement between the

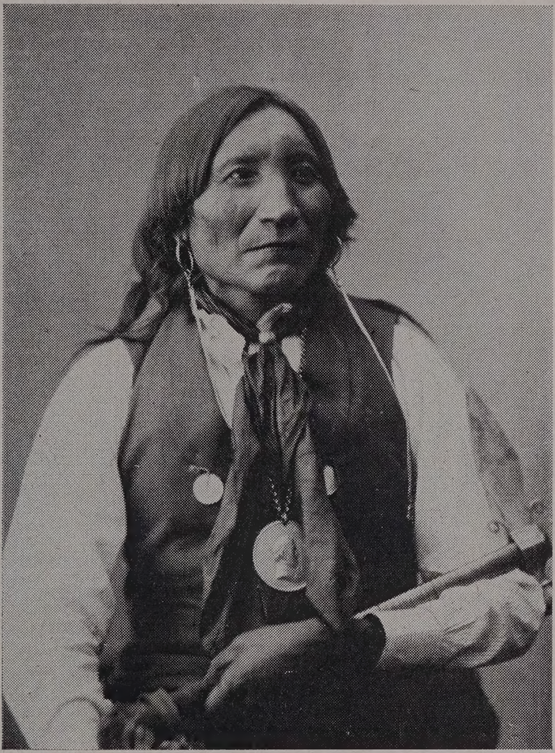
Creeks and the United States in 1902. At the most critical period in the history of his tribe Porter was elected to the chieftaincy, and after serving a term of four years to their satisfaction, was again elected to the office and was serving the term due to terminate Dec. 5, 1907, when death came. Porter was ever true to his people, and amid the perplexing conditions attending the surrender of their tribal government and the assumption of that of the whites he led them perhaps more successfully than any other Creek leader could have done. He was the seventh and last Creek chief elected by the people after the adoption in 1867 of the national constitution.

SLEEPING WOLF

Second chief of the Kiowa, a delegate to Washington in 1872, and a prominent leader in the outbreak of 1874-75. He was shot and killed in a quarrel with one of his own tribe in 1877. The name is hereditary in the tribe and has been borne by at least 5 successive individuals, the first of whom negotiated the permanent peace between the Kiowa and Comanche about 1790.

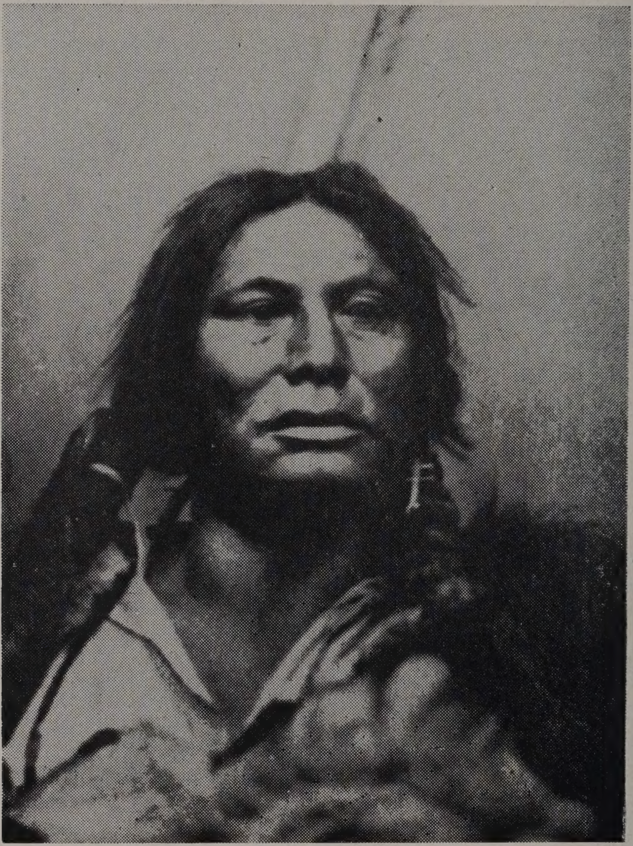
NAWAT

The principal chief of the Southern Arapaho after the death of Little Raven in 1889. He was born about 1840, and became noted as a warrior and buffalo hunter, taking active part in the western border wars until the treaty of Medicine Lodge in 1867, since which time his people, as a tribe, have remained at peace with the whites. In 1890 he took the lead in signing the allotment agreement opening the reservation to white settlement, notwithstanding the Cheyenne, in open council, had threatened death to anyone who signed. He several times visited Washington in the interests of his tribe.



LONE WOLF

A Kiowa chief, one of the 9 signers of the treaty of Medicine Lodge, Kans., in 1867, by which the Kiowa first agreed to be placed on a reservation. In 1872 he headed a delegation to Washington. The killing of his son by the Texans in 1873 embittered him against the whites, and in the outbreak of the following year he was the recognized leader of the hostile part of the tribe. On the surrender in the spring of 1875 he, with a number of others, was sent to military confinement at Ft. Marion, Fla., where they remained 3 years. He died in 1879, shortly after his return, and was succeeded by his adopted son, of the same name.



GALL

A chief of the Hunkpapa Teton Sioux, born on Moreau river, S. Dak., in 1840; died at Oak creek, S. Dak., Dec. 5, 1894. He was of humble parentage, but was well brought up, receiving the usual consideration of his people for an orphan, his mother being a poor widow. As a young man he was a warrior of note, and that he was possessed of military genius of high order was shown by the disposition he made of his forces at the battle of the Little Bighorn, June 25, 1876, where he led the Sioux. He was the lieutenant of Sitting Bull, but had the quality of leadership in the field that was lacking in his chief. He fled to Canada with Sitting Bull after the Custer affair, but in

1880 he and Crow Chief withdrew from the Sitting Bull following, leaving the latter with but few people. With his followers he surrendered to Maj. Ilges at Poplar river camp, Mont., Jan. 1, 1881, and settled as a farmer on Standing Rock reservation. He denounced Sitting Bull as a coward and a fraud and became a friend to the whites, wielding a potent influence in procuring the submission of the Indians to the plan of the Government for the education of the children. He was a man of noble presence and much esteemed for his candor and sagacity by the whites with whom he came in contact. He was influential in bringing about the ratification of the act of Mar. 2, 1889, the last agreement with the Sioux by which their great reservation was divided into separate reservations and certain portions were ceded to the United States. From 1889 he was a judge of the court of Indian offenses at Standing Rock agency.

DULL KNIFE

A chief of a band of Northern Cheyenne who first came into public notice in 1868 when, as one of the representatives of his tribe, he signed the treaty of Ft. Laramie, May 10, made by the Northern Cheyenne and Northern Arapaho with the United States, his name appearing as "Tah-me-la-pash-me, or Dull Knife." In 1875, or early in 1876, Dull Knife's band, numbering about 400 warriors, suddenly attacked Washakie's band of Shoshoni, at that time on Bighorn river near the mouth of Gray Bull river. In 1876 the Northern Cheyenne, including Dull Knife's band, joined the Sioux under Sitting Bull in their general uprising during this and the following year. They were present at and were participants in the Custer massacre on the Little Bighorn in June, 1876, and according to Chief Gall's statement, at the beginning of the battle the Cheyenne fought Custer's command while the Sioux attacked Reno's force, and after the latter had been driven back, the entire body of warriors turned on Custer's command. On Nov. 25, 1876, the cavalry under Col. Mackenzie attacked Dull Knife's camp at daybreak, destroying 173 lodges and capturing 500 ponies. Although the Indians escaped, with heavy loss, they later surrendered and were moved to Oklahoma and placed with the Southern Cheyenne. Greatly dissatisfied with their new home, an attempt was made by a large party under Dull Knife to escape to the north in Sept., 1878. They were pursued and a part of them captured and confined at Ft. Robinson, Nebr., whence they made a desperate attempt to escape on the night of Jan. 9, 1879, during which most of them, including Dull Knife, were killed.

CAPTAIN JACK

A subchief of the Modoc on the Oregon-California border, and leader of the hostile element in the Modoc war of 1872-73.

The Modoc, a warlike and aggressive offshoot from the Klamath tribe of south eastern Oregon, occupied the territory immediately to the south of the latter, extending across the California border and including the Lost river country and the famous Lava-bed region. They had been particularly hostile to the whites up to 1864, when, under the head chief Sconchin, they made a treaty agreeing to go upon a reservation established on Upper Klamath lake jointly for them and the Klamath tribe. The treaty remained unratified for several years, and in the meantime Jack, with a dissatisfied band numbering nearly half the tribe and including about 70 fighting men, continued to rove about the Lost river country, committing frequent depredations and terrorizing the settlers. He claimed as his authority for remaining, in spite of the treaty, a permission given by an Indian agent on the California side. With some difficulty he was finally induced in the spring of 1870 to go with his band upon the reservation, where the rest of the tribe was already established under Sconchin. He remained but a short time, however, and soon left after killing an Indian doctor, who, he said, was responsible for two deaths in his own family. He returned to Lost river demanding that a reservation be assigned to him there on the ground that it was his home country and that it was impossible to live on friendly terms with the Klamath. One or two conferences were arranged both by the military and civil authorities, but without shaking his purpose, and it became evident that he was planning for a treacherous outbreak at the first opportunity. At a final conference, Nov. 27, 1872, he absolutely refused to go on the reservation or to discuss the matter longer, and the attitude of the Indians was so threatening that an order was sent the military at Ft. Klamath to put him and his head men under arrest. The attempt was made by Capt. Jackson with 36 cavalrymen at Jack's camp on Lost river, Oreg., Nov. 29, but the Indians resisted, killing or wounding 8 soldiers with a loss to themselves of 15. The Modoc, led by Jack, fled into the impenetrable Lava-beds on the south shore of Rhett (Modoc or Tule) lake, just across the California border, killing a number of settlers on the way. Those under Sconchin remained quietly on the reservation.

The war was now begun, and volunteer companies were organized to assist the small body of troops available. A number of friendly Modoc, Klamath, and other Indians also enlisted. The Modoc position was so strong with rocks and caves and hidden passages that it was practically impossible for the troops to enter with any prospect of success. On Dec. 22, 1872, the Indians attacked a wagon train with ammunition supplies and a skirmish ensued in which one or two were killed on each side. On Jan. 17, 1873, an attempt was made by Col. Greer to storm the Modoc stronghold by the entire force of regulars and volunteers, numbering nearly 400 men, assisted by a howitzer battery, but after fighting all day among the rocks against a concealed foe the troops were obliged to retire with the loss of 9 killed and 30 wounded. Soon afterward civil indictments for murder were procured by the settlers against 8 Modocs concerned in the killing of settlers. Another conference was appointed under a regular peace commission, consisting of Gen. E. R. S. Canby, Indian superintendent A. B. Meacham, Rev. E. Thomas, and Indian agent L. S. Dyar. By agreement with Jack, the commissioners, together with Frank F. Riddle and his Indian wife, Toby (Winema), as interpreters, met Jack and several of his men near the Modoc camp, Apr. 11, 1873, to debate terms of settlement. Hardly had the talk begun when, by premeditated treachery, Jack gave a signal, and drawing a revolver from his breast shot General Canby dead, while his companions attacked the other commissioners, killing Mr. Thomas and putting 5 bullets into Meacham, who fell unconscious. The others escaped, pursued by the Indians until the latter were driven off by a detachment of troops who came up just in time, one of the officers having already been killed in the same treacherous fashion by another party of the same band.

Active measures were now put into operation and a company of Warmspring Indian scouts from northern Oregon, under Donald McKay, was secured to assist the troops in penetrating the maze of the Lava-beds. With these and the aid of the field guns the Modoc were soon compelled to vacate their stronghold and take refuge in the rocks farther along the lake shore. On Apr. 26 a search detachment of about 85 men, under Lieuts. Thomas and Wright, was suddenly attacked by the Indians from cover, with the loss of 26 killed, including both officers, besides 16 wounded. In consequence of this defeat Col. Jefferson C. Davis, in command of the Department of the Columbia, restored control of operations to Col. Wheaton, who had been temporarily superseded by another officer. Other minor encounters took place, in one of which Jack in person led the attack, clad in the uniform which he had stripped from Gen. Canby. By this time the Indians were tired of fighting, and many of Jack's warriors had deserted him, while he, with the rest, had vacated the Lava-beds entirely and taken up a new position about 20 miles farther south. The pursuit was kept up, and on May 22, 1873, a party of 65 hostiles surrendered, including several of the most prominent leaders. Others came in later, and on June 1 Jack himself, with his whole remaining party, surrendered to Capt. Perry at a camp some miles east of Clear lake, north west Cal. The whole military force then opposed to him numbered 985 regulars and 71 Indians, while he himself had never had more than about 80 warriors, who were now reduced to 50, besides about 120 women and children. The whites had lost 65 killed, soldiers and civilians, including two Indian scouts, with 63 wounded; several mortally. The Modoc prisoners were removed to Ft. Klamath, where, in July, 6 of the leaders were tried by court-martial for the murder of Gen. Canby, Mr. Thomas, and the settlers, and 4 of them condemned, namely, Jack, young Sconchin, Black Jim, and Boston Charley, who were hanged together Oct. 3, 1873, thus closing what Bancroft calls "their brave and stubborn fight for their native land and liberty—a war in some respects and most remarkable that ever occurred in the history of aboriginal extermination." The remainder of the band were not permitted to rejoin their people on Klamath reservation, but were deported to the south east corner of Oklahoma, where a part of them still remain.

BLOODY KNIFE

A famous Arikara warrior and chief, who was long in the Government service. His father was a Hunkpapa Sioux and his mother an Arikara. He was born on the Hunkpapa reservation, N. Dak., but as he approached manhood his mother determined to return to her people and he accompanied her. Prior to the building of the Northern Pacific R. R. the mail for Ft. Stevenson, N. Dak., and other Missouri river points, was carried overland from Ft. Totten. The high country east of the Missouri was at that time a hunting ground for hostile Sioux who had been driven west from Minnesota after the massacre of 1862, and so often were the mail carriers on this route killed that it became difficult to find anyone to carry the mails. Bloody Knife undertook the task, and traversing the country with Indian caution almost always got the mail through on time. Soon after the establishment of Ft. Abraham Lincoln, N. Dak., a number of Arikara scouts were engaged for service at the post, and of these Bloody Knife was the chief. He was with Gen. Stanley on the Yellowstone expedition of 1873 and took part in the fighting of that trip; he also accompanied Custer to the Black-hills in 1874, and was one of the scouts with Custer and Terry's expedition in 1876. On the day of the Custer fight he was with the other scouts with Reno's command, took part in the effort made by them to check the Indians who were charging Reno's force while crossing Reno creek, and was killed there, fighting bravely.

BIG EAGLE

A chief of one of the bands of Mdewakanton Sioux at the time of the Sioux uprising in 1862; sometimes known as Jerome Big Eagle. According to his personal narrative, recorded by R. L. Holcombe, he was born in 1827 at the Indian village near the site of Mendota, Dakota county, Minn., and on the death of his father, Gray Iron, succeeded him as chief. In his youth he often went with war parties against the Chippewa and other enemies of his tribe, and on occasion wore a headdress with six feathers representing as many Chippewa scalps taken by him. Although Wamditanka took part with the Sioux in the uprising of 1862, he claims that he did not participate in the massacres of the settlers, but even used his influence, in some instances, to save from death both whites and converted mixed-bloods. The evidence shows this claim to be substantially correct, and that he was perhaps pressed into the war by his people. At this time his village was on Crow creek, in McLeod county, Minn. His band consisted of about 150 to 200 persons, including about 40 warriors. Soon after the battle of Birch Coolie, Minn., in 1862, he and his band, with others, surrendered to Gen. Sibley. He was tried, convicted, and sentenced to three years imprisonment, part of the time at Davenport, Iowa, the remainder at Rock Island, Ill. After his discharge he was converted to Christianity. He was twice married; his second wife was still alive in 1894, at which time his home was at Granite Falls, Yellow Medicine county, Minn. He visited Washington with a delegation of his tribe in 1858, and was one of the signers of the treaty with the Sioux negotiated June 19 of that year.

ORONHYATEKHA

('It [is a] burning sky'). A noted Mohawk mixed-blood, born on the Six Nations reservation, near Brantford, Ontario, in 1841; died at Augusta, Ga., Mar. 4, 1907.

In his childhood he attended a mission industrial school near his home, and later entered the Wesleyan Academy at Wilbraham, Mass., and Kenyon College at Gambier, Ohio, where he remained two years, fitting himself for Toronto University, which he afterward entered. To cover expenses during his college vacation, he hired some white men, whom he dressed in Indian garb and exhibited with himself in a "Wild West" show. While a student at Toronto, in 1860, the chiefs of the Six Nations deputized Oronhyatekha to deliver an address to the Prince of Wales (King Edward VII) on the occasion of his visit to America, the Prince invited him to continue his studies at Oxford, which he entered under the tutelage of Sir Henry Acland, regius professor of medicine. Returning to America a graduated physician, he practiced for a time in Toronto. He married a granddaughter of Joseph Brant (Thayendanegea), the celebrated Mohawk, by whom he had a son and a daughter. Orohyatekha was an enthusiast in secret society work. He was a prominent member of the Good Templars and of the Masonic fraternity, and in 1902, at Chicago, was elected president of the National Fraternal Congress. He was founder of the Independent Order of Foresters and held the office of Grand Ranger from 1881 until the time of his death. He delivered an address at the Indian centennial at Tyendinaga, Canada, Sept. 4, 1884. One who knew him personally described Oronhyatekha as "a man of extraordinary parts. He impressed all with his remarkable refinement. The stranger would take him for a high-class Englishman, were it not for those racial marks which betrayed his Indian origin. He was an expert parliamentarian, of dignified and suave yet forceful address. He was a keen debater, poignant and witty when occasion demanded, could tell a good story, and had a faculty of withdrawing from any situation without leaving behind him rancor or injured feelings." Oronhyatekha was the author of an article on the Mohawk language, printed in the Proceedings of the Canadian Institute.

WINEMA

('Woman chief'). A Modoc woman, better known as Toby Riddle, born in the spring of 1842. She received her name, Kaitchkona Winema (Kitchkani laki shnawedsh, 'female subchief'), because, when a child, she guided a canoe safely through the rapids of Link river. She justified her title when, but 15 years of age, she rallied the Modoc warriors as they took to flight when surprised by a band of Achomawi. After she grew up she became the wife of Frank Riddle, a miner from Kentucky. When the Modoc left Klamath reservation in 1872 to return to Lost river he served as interpreter to the various commissions that treated with them. After they had fled to the lava-beds and had defeated a detachment of soldiers, the Government decided to send a commission of men known to be in sympathy with them to arrange a peace. Winema warned Commissioner Meacham of the murderous temper of some of Captain Jack's followers. Meacham was convinced and told his fellow-commissioner, Gen. Edward R. S. Canby and Rev. E. Thomas, that they were going to their death, but could not swerve them from their purpose. Shonchin, the shaman, threatened to kill her unless she confessed who had betrayed the plot, but she declared that she was not afraid to die, and Captain Jack forbade him to shoot a woman. When Gen. Canby refused to withdraw the troops from the lava-beds, the Modoc chief gave the signal, and Canby and Thomas fell instantly. Shonchin then turned his rifle upon Meacham. Winema, who was present as interpreter, pleaded for the life of the man who, when Indian superintendent, had presented to white men living with Indian women the alternative of legal marriage or criminal prosecution. She seized the chief's wrists and thrust herself between the assassins and the victim, and when he dropped from several bullet wounds and a Modoc seized his hair to take the scalp Winema cried out that the soldiers were coming, whereupon they all fled. When the soldiers came at last, she advanced alone to meet them. Meacham, crippled and invalided, afterward took Winema with her son and Riddle, one of the two whites who escaped from the massacre, to the east to continue his intercession in behalf of the Indians, especially the Modoc, who had so perfidiously requited his previous benevolence.

WINNEMUCCA, SARAH

A woman of the Paviotso of western Nevada, commonly called a Paiute, born in 1844 in the vicinty of Humboldt lake, and known after marriage as Sarah Winnemucca Hopkins. Her father, Winnemucca, was chief of the band that lived about Humboldt and Pyramid lakes, somtimes spoken of as Winnemucca's band. Her grandfather, who was also a chief, accompanied Gen. Fremont into California and was named by this officer "Captain Truckee," by which designation he was afterward known to the whites until his death, about 1859. In 1860 Sarah and her sister were taken to San Jose, Cal., and placed in the Sisters' school, where they were allowed to remain but a few weeks; in the same year the band which included her people was confined to lands about Pyramid lake, which, in 1864, were formed into a reservation. In the following year the family lived at Dayton, Nev., and it was at this time, or shortly afterward, that Sarah's mother and sister Mary died. About 1868 Sarah began to act as interpreter for Agent Bateman to the Shoshoni, and later became interpreter and scout for Gen. O. O. Howard's forces during the Paiute and Bannock war of 1877, when no Indian man could be prevailed on to risk the attendant danger, and was instrumental in bringing her father and his immediate band out of the hostile Bannock camp in Oregon. On Jan. 26, 1880, she was appointed interpreter at Malheur agency, Oreg., and in 1881 conducted a school for Indian children at Vancouver barracks, Wash. In the winter of 1879-80 she accompanied her father to Washington for the purpose of obtaining permission for the return of their people from the Yakima to the Malheur reservation, which was granted by the Secretary of the Interior, but the plans for carrying it into effect were thwarted by the Yakima agent. In 1881-82 again visited the east, delivering public lectures in Boston and other cities with the object of making known the story and the trials of her people and of arousing sympathy in their behalf, her complaints being directed principally against the Indian agents. To aid in this effort she wrote a book under the title "Life Among the Piutes, Their Wrongs and Claims," published in 1883. In the meantime, late in 1881 or early in 1882, she married a Lieutenant Hopkins. Although Sarah's attacks on the Indian agents with whom she had to deal brought forth countercharges against her character, these were met and refuted by Gen. Howard and other military officers whom she had aided in the field.

With aid received during one of her visits to Boston lands were purchased for her near the present Lovelock, Nev., and an Indian school was established, which she conducted for 3 years. Here her husband died of tuberculosis and was buried in Lone Mountain cemetery.

Sarah thereupon abandoned the school and went to visit her sister in Monida, Mont., where she died Oct. 16, 1891.

WHITE FEATHER

A Mohawk chief, noted for his translations of religious works into his native language. He was born on his father's farm, near Oka, Canada, Sept. 4, 1845; at 14 years of age he was sent to Montreal College to be educated for the priesthood, remaining there about 4 years. He was afterward converted to Protestantism and became an evangelical preacher. On June 15, 1877, the Catholic church of Oka was burned, and White Feather was tried for the offense, but was not convicted. He died suddenly, Feb. 8, 1881, at Caughnawaga. Among his translations into the Mohawk dialect are the Gospels (1880) and a volume of hymns. At the time of his death he was engaged in translating the remainder of the Bible, having reached in the work the Epistles to the Hebrews.

PARKER, QUANA

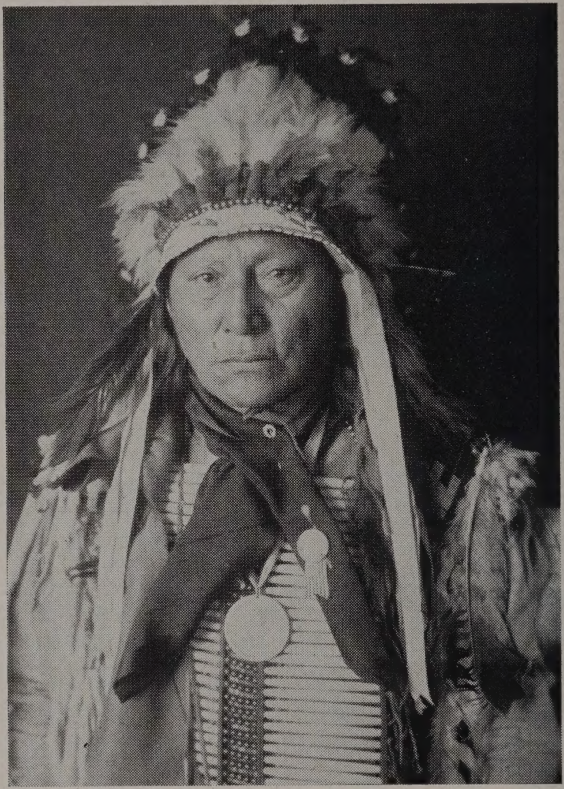
The principal chief of the Comanche, son of a Comanche chief and a white captive woman. His father, Nokoni, 'wanderer,' was the leader of the Kwahadi division, the wildest and most hostile portion of the tribe and the most inveterate raiders along the Texas border. In one of the incursions, in the summer of 1835, the Comanche attacked a small settlement on Navasota river, in eastern Texas, known from its founder as Parker's fort, and carried off 2 children of Parker himself, one of whom, Cynthia Ann Parker, then about 12 years of age, became later the wife of the chief and the mother of Quana, born about 1845. The mother, with a younger infant, was afterward rescued by the troops and brought back to Texas, where both soon died. Quana grew up with the tribe, and on the death of his father rapidly rose to commanding influence. The Kwahadi band refused to enter into the Medicine Lodge treaty of 1867, by which the Comanche, Kiowa Apache, Cheyenne, and Arapaho were assigned to reservations, and continued to be a disturbing element until 1874, when, in consequence of the depredations of an organized company of white buffalo hunters, Quana himself mustered the warriors of the Comanche and Cheyenne, with about half the Kiowa and some portion of the other two tribes, for resistance. The campaign began June 24, 1874, with an attack led by Quana in person at the head of 700 confederate warriors against the buffalo hunters, who were strongly intrenched in a fort known as the Adobe Walls, on the South Canadian in the Texas panhandle. In addition to the protection afforded by the thick walls, the white hunters had a small field-piece which they used with such good effect that after a siege lasting all day the Indians were obliged to retire with considerable loss. The war thus begun continued along the whole border south of Kansas until about the middle of the next year, when, being hard pressed by the troops under Gen. Mackenzie, most of the hostiles surrendered. Quana, however, kept his band out upon the Staked plain for 2 years longer, when he also came in. Recognizing the inevitable, he set about making the best of the new conditions, and being still young and with the inherited intelligence of his white ancestry, he quickly adapted himself so well to the white man's road as to become a most efficient factor in leading his people up to civilization. Through his influence the confederated tribes adopted the policy of leasing the surplus pasture lands, by which a large annual income was added to their revenues. He popularized education, encouraged house building and agriculture, and discouraged dissipation and savage extravagances, while holding strictly to his native beliefs and ceremonies. Polygamy being customary in his tribe, he had several wives and a number of children, all of whom, of proper age, received a school education, and one or two of whom have married white men.

CROW DOG

(Kangisunka). An Oglala Sioux chief. He took no prominent part in the Sioux war of 1876, but in 1881 he shot Spotted Tail in a brawl, and for this was tried before a jury and sentenced to be hanged, but the United States Supreme Court ordered his release on habeas corpus, ruling that the Federal courts had no jurisdiction over crimes committed on reservations secured to Indian tribes by treaty. Other deeds attested his fearless nature, and when the Ghost-dance craze emboldened the Oglala to go upon the warpath, angered by a new treaty cutting down their reservation and rations, Crow Dog was one of the leaders of the desperate band that fled from Rosebud agency to the Bad-lands and defied Gen. J. A. Brooke's brigade. He was inclined to yield when friendlies came to persuade them, and when the irreconcilables caught up their rifles to shoot the waverers he drew his blanket over his head, not wishing, as he said, to know who would be guilty of slaying a brother Dakota. When the troops still refrained from attacking, and the most violent of his companions saw the hopelessness of their plight, he led his followers back to the agency toward the close of Dec., 1890.

PLENTY-COUPS

("Many Achievements.") A chief of the Crow tribe; born in 1848, near the present site of Billings, Mont.; Medicine Bird was his father, and Otter-woman his mother; he was a successful hunter, a brave, hard-fighting warrior, and a just and trusted leader of his people; he set the example in following the White Man's road; during World War I, admonished his young men to join the colors and fight side by side with the U. S. troops; proving himself to be a patriotic American, he was chosen to represent the Indian tribes and was privileged "to place the Red Man's wreath of flowers upon the grave of the Unknown Soldier at Arlington," following the first World War.



HOLLOW-HORN BEAR

A Brule Sioux chief, born in Sheridan county, Nebr., in Mar., 1850. When but 16 years of age he accompanied a band led by his father against the Pawnee, whom they fought on the present site of Genoa, Nebr. In 1868 he joined a band of Brules in an attack on United States troops in Wyoming, and in another where now is situated the Crow agency, Mont.; and in the following year participated in a raid on the laborers who were constructing the Union Pacific R. R. Subsequently he became captain of police at Rosebud agency, S. Dak., and arrested his predecessor, Crow Dog, for the murder of Spotted Tail. Five years later he resigned and was appointed second lieutenant under Agent Spencer, but was again compelled to resign on account of ill health. When Gen. Crook was sent with a commission to Rosebud, in 1889, to make an agreement with the Indians there, Hollow-horn Bear was chosen by the Sioux as their speaker, being considered an orator of unusual ability. He took part in the parade at the inauguration of President Roosevelt at Washington, Mar. 4, 1905.

NANA

A subordinate chief and warrior of the Chiricahua Apache during their hostilities against the white in the latter part of the 19th century. He was Victorio's associate until the death of the latter in Mexico in 1880. In July 1881, with 15 warriors who had been with Victorio, Nana crossed the Rio Grande and made his way into New Mexico, where he was joined by 25 Mescaleros. He then made a rapid and bloody raid across the southern part of the territory, falling upon herders and prospectors, murdering them without mercy. The band was driven back to Mexico by the troops in August of the same year. This was probably the last serious raid made by Nana, who was now an old man. Bourke describes him as having "a strong face, marked with intelligence, courage, and good nature, but with an under stratum of cruelty and vindictiveness. He has received many wounds in his countless fights with the whites, and limps very perceptibly in one leg." Lummis speaks of Nana as fond of wearing in each ear a huge gold watch chain.

AMERICAN HORSE

An Oglala Sioux chief, known in his tribe as Wase-chun-tashunka. He was probably the son or nephew of the American Horse who went out with Sitting Bull in the Sioux war and was killed at Slim buttes, S. Dak., Sept. 29, 1875. As speaker for the tribe he signed the treaty secured by the Crook commission in 1887, by which the Sioux reservation in Dakota was reduced by one-half.

Nearly half the tribe objected to the cession, alleging that the promises of the commissioners could not be depended on, and the malcontents, excited by the messianic craze that had recently reached the Sioux and by the killing of Sitting Bull, its chief exponent among them, in 1890, withdrew from the council and prepared to fight the Government. The expected benefits of the treaty proved illusory. While the tribe were gathered at the agency to treat with the commissioners, their great herds of cattle destroyed their growing crops and were subsequently stolen. The signers expected that the rations of beef that had been cut off by the Government would be restored, and the agent began to issue the extra rations. In the following year, when drought had ruined the new crop, authority

AMERICAN HORSE

to increase the rations having been withheld, they were reduced at the most unseasonable time. The Sioux were actually starving when the malcontents took their arms and went out to the bad-lands to dance themselves into the exalted state necessary for the final struggle with the whites. American Horse and other friendlies induced them to submit, and the episode would have been concluded without further bloodshed had not a collision occurred between some raw troops and Big Foot's band after its surrender. In 1891 American Horse headed the delegation from Pine Ridge to Washington, composed of leaders of both the friendly and the lately hostile party, and the conferences resulted in the issue of living rations and in fairer treatment of the Sioux.

BRIGHT EYES

True name, Susette La Flesche. The eldest child of Eshtamaza, or Joseph La Flesche, a former head-chief of the Omaha. She was born in Nebraska about 1850 and attended the Presbyterian mission school on the Omaha reservation. Through the interest of one of her teachers, Susette was sent to a private school in Elizabeth, N. J., where she made rapid progress in her studies. After her return home she taught in a Government day school on the Omaha reservation and exercised a stimulating influence on the young people of the tribe. In 1877-78 the Ponca were forcibly removed to Indian territory from their home on Niobrara river, S. Dak. Not long afterward Susette accompanied her father to Indian territory, where he went to render such help as he could to his sick and dying relatives among the Ponca. The heroic determination of the Ponca chief, Standing Bear, to lead his band back to their northern home; their sufferings during their march of more than 600 miles; his arrest and imprisonment; and, after a sharp legal struggle, his release by habeas corpus, in accordance with Judge Dundy's decision that "an Indian is a person" led to steps being taken by a committee of citizens to bring the matter of Indian removals before the public. Arrangements were made to have Standing Bear, accompanied by Susette La Flesche and her brother, visit the principal cities of the United States under the direction of Mr. T. H. Tibbles, and tell the story of the Ponca removal. The name "Bright Eyes" was given Susette, and under that cognomen she entered upon her public work. Her clear exposition of the case, her eloquent appeals for humanity toward her race, her grace and dignity of diction and bearing aroused the interest of the thousands who listened to her. As a result, a request was urged on the Government that there be no more removals of tribes, and this request has been respected when practicable. In 1881 Bright Eyes married Mr. T. H. Tibbles. Later she and her husband visited England and Scotland, where she made a number of addresses. After her return to this country she lived in Lincoln, Neb., and maintained activity with her pen until her death in 1902.

COLORADO

A White River Ute chief, leader in the outbreak of 1879. The Ute agent, N. C. Meeker, an enthusiast who believed that he could readily inure the Indians to labor, interested himself in the internal quarrels of the tribe and thus incurred the resentment of Colorado's faction. He removed the agency to their favorite pasture lands, but when he attempted to make a beginning of agricultural operations they stopped the plowing by force. They were hunters and did not care to learn farming. Troops under Maj. T. T. Thornburgh were dispatched at the request of Meeker, but after a parley the Indians understood that they would not enter the reservation. When they nevertheless advanced, Colorado led one of the parties that ambushed the command and killed Thornburgh and many of his men on Sept. 29, 1879. Others then massacred employees of the agency and made captives of some of the women. The Ute head chief, Ouray, induced the Indians to cease hostilities before the arrival of reinforcements.

CRAZY HORSE

An Oglala Sioux chief. He is said to have received this name because a wild pony dashed through the village when he was born. His bold, adventurous disposition made him a leader of the southern Sioux, who scorned reservation life and delighted to engage in raiding expeditions against the Crows or the Mandan, or to wreak vengeance on whites wherever they could safely attack them. When the Sioux went on the warpath in 1875, on account of the occupancy of the Black-hills and other grievances, Crazy Horse and Sitting Bull were the leaders of the hostiles. Gen. Reynolds, commanding a column of the army of Gen. Crook, in the winter of 1875 surprised Crazy Horse's camp and captured his horses, but the Indians succeeded in stampeding the herd in a blinding snowstorm. When Gen. Crook first encountered Crazy Horse's band on Rosebud reservation, Mont., the former was compelled to fall back after a sharp fight. The band at that time consisted of about 600 Minneconjou Sioux and Cheyenne. Later Crazy Horse was joined on Powder river by warlike Sioux of various tribes on the reservation, others going to swell the band of Sitting Bull in Dakota. Both bands united and annihilated the column of Gen. George A. Custer on Little Bighorn river, Mont., June 25, 1876. When Gen. Nelson A. Miles pursued the Sioux in the following winter the two camps separated again south of Yellowstone river, Crazy Horse taking his Cheyenne and Oglala and going back to Rosebud river. Gen. Mackenzie destroyed his camp on a stream that flows into Tongue river, losing several men in the engagement. Gen. Miles followed the band toward Bighorn mountains and had a sharp engagement in which the troops could scarcely have withstood the repeated assaults of double their number without their artillery, which exploded shells among the Indians with great effect. Crazy Horse surrendered in the spring with over 2,000 followers. He was suspected of stirring up another war and was placed under arrest on Sept. 7, 1877, but broke from the guard and was shot.

WOVOKA

('The Cutter'). A Paiute dreamer and medicine-man, and originator of the Ghost dance; born in western Nevada about 1856. His father, Tavibo, 'White Man,' was also a reputed medicine-man, and the son may have inherited the mystic tendency from him. After his father's death the boy was taken into the family of a white rancher from whom he received the name of Jack Wilson, by which he was commonly known among the whites. He was still alive in 1905, but had lost in large measure his former influence.

NAHCHE

An Apache warrior, a member of the Chiricahua band. He is the second son of the celebrated Cochise, and as hereditary chief succeeded his elder brother, Tazi, on the death of the latter. His mother was a daughter of the notorious Mangas Coloradas. As a child Nahche was meddlesome and mischievous, hence his name. He was the leading spirit in the many raids that almost desolated the smaller settlements of Arizona and New Mexico and of northern Chihuahua and Sonora between 1881 and 1886, for which Geronimo, a medicine-man and malcontent rather than a warrior, received the chief credit. In the latter year Geronimo's band, so called, of which Nahche was actually the chief, was captured by General Miles and taken as prisoners of war successively to Florida, Alabama, and finally to Ft. Sill, Okla. In his prime as a warrior he was described as supple and graceful, with long, flexible hands, and a rather handsome face. His height is 5 ft. 10 1/4 in. Col. H. L. Scott for four years in charge of the Chiricahua prisoners in Oklahoma, speaks of Nahche as a most forceful and reliable man, faithfully performing the duties assigned to him as a prisoner, whether watched or not. He was proud and self-respecting, and was regarded by the Chiricahua at Ft. Sill as their leader. In later years, however, he lost his old-time influence as well as some of his trustworthiness.

BIG FOOT

A Hunkpapa Sioux chief, of the Cheyenne river reservation, S. Dak., leader of the band of about 300 men, women, and children who fled from the reservation after the killing of Sitting Bull in the autumn of 1890, intending to join the hostiles in the Bad-lands. They were intercepted by troops on Wounded Knee creek and surrendered, but in attempting to disarm the Indians a conflict was precipitated, resulting in an engagement in which almost the entire band, including Big Foot, was exterminated, Dec. 29, 1890.

KICKING BEAR

A Sioux medicine-man of Cheyenne river agency, S. Dak., who acquired considerable notoriety as leader of a hostile band and priest of the Ghost-dance craze among the Sioux in 1890. He organized and led the first dance at Sitting Bull's camp on Standing Rock reservation, and was prominent in the later hostilities, for which he was afterward held for some time as a military prisoner.

EASTMAN, CHARLES ALEXANDER

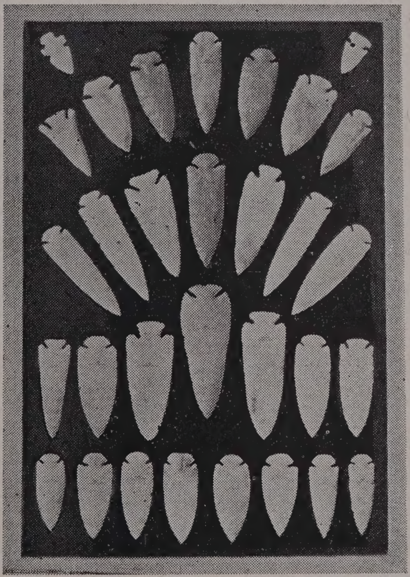
(Ohiyesa, 'the Winner'). A Santee Dakota physician and author, born in 1858 near Redwood Falls, Minn. His father was a full-blood Sioux named Many Lightnings. and his mother the half-blood daughter of a well-known army officer. His mother dying soon after his birth, he was reared by his paternal grandmother and an uncle. who after the Minnesota massacre in 1862 fled with the boy into Canada. Here he lived the life of a wild Indian until he was 15 years of age, when his father, who in the meantime had accepted Christianity and civilization sought him out and brought him home to Flandreau, S. Dak., where a few Sioux families had established themselves as farmers and homesteaders. Ohiyesa was placed in the mission school at Santee, Nebr., where he made such progress in 2 years that he was selected for a more advanced course and sent to Beloit College, Beloit, Wis. After 2 years spent there in the preparatory department he went to Knox College, Galesburg, Ill., thence to Kimball Academy and Dartmouth College, New Hampshire. He was graduated from Dartmouth in 1887, and immediately entered the Boston University school of medicine, receiving the degree of M.D. in 1890. Dr. Eastman was then appointed Government physician to the Pine Ridge agency, S. Dak., and served there nearly 3 years, through the ghost-dance disturbance and afterward. In 1893 he went to St. Paul, Minn., and entered there on the practice of medicine, also serving for 3 years as traveling secretary of the Young Men's Christian Association among the Indians. Afterward he was attorney for the Sioux at Washington, and later again Government physician at Crow Creek, S. Dak. In 1903 he was appointed by the Office of Indian Affairs to the special work of revising the allotment rolls and selecting permanent family names for the Sioux. His first book, "Indian Boyhood," appeared in 1902, and "Red Hunters and the Animal People" in 1904.

ARTHUR, MARK

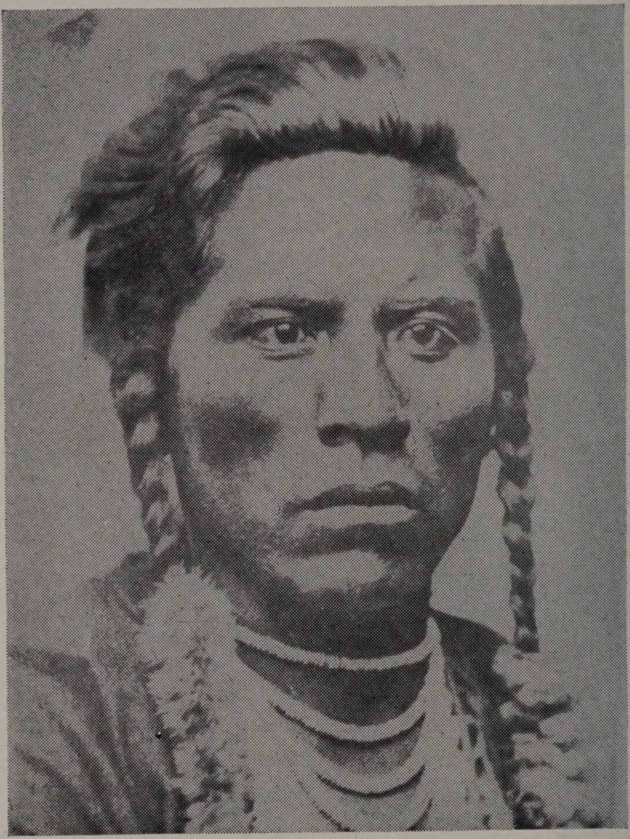
A full-blood Nez Perce, born in 1873. His mother being captured with Chief Joseph's band in 1877, Mark became a wanderer among strange tribes until about 1880, when he found his way back to the Nez Perce reservation, Idaho, where he entered the mission school of Miss McBeth and soon began to prepare for the ministry. When the Nez Perce captives sent to the Indian territory were returned to their northern home, Mark found his mother among them and cared for her until her death. About 1900 he was ordained by the Walla Walla presbytery and became pastor, at Lapwai, Idaho, of the oldest Presbyterian church west of the Rocky mountains, in which charge he has met with excellent success. In 1905 he was elected delegate to represent both whites and Indians at the general assembly of the Presbyterian church.

NEGAHNQUET, ALBERT

A Potawatomi, the first full-blood Indian of the United States to be ordained a Roman Catholic priest. Born near St. Mary's, Kans., in 1874, he moved with his parents to the Potawatomi reservation (now Pottawatomi county, Okla.), where he entered the Catholic mission school conducted by the Benedictine monks at Sacred Heart Mission, making rapid progress in his studies and gaining the friendship of his teachers by his tractable character. Later he entered the College of the Propaganda Fide in Rome, and was there ordained a priest in 1903.



Beautiful chipped spear heads representing the high degree of art and skill developed by the American Indian before contact with the white man.



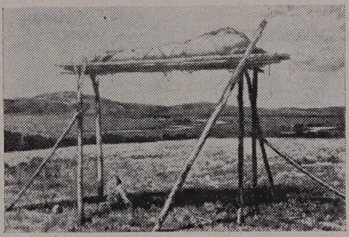
CURLEY

Sole survivor of the Custer Brigade at the Battle of the Little Big Horn. Curley was one of several Crow scouts attached to Custer's command. He later stated that he escaped in the dust, smoke and turmoil of battle by disguising himself as a Sioux. He made his way down the Little Big Horn to its junction with the Big Horn river, and reported to the commander of the supply ship, "Far West," that the battle had been fought and all the whites killed. He was born in 1857 and died in 1923.

CONCLUSION

With the passing of Curley, the Great Spirit has called the last of the old school, and the primitive chapter of the history of a race has been closed.

There will be many more Famous American Indians, and we know that if the courage and valor of those departed reflects in the character of those to come, they will be worthy citizens, and a credit to their people.



Their bones may dry
On a scaffold high
Or mold in a lonely mound
But their spirits roam
In a place best known
As their Happy Hunting Ground.

—Groves.

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